A TEXTBOOK OF SEX EDUCATION

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FOR PARENTS AND TEACHERS

BY

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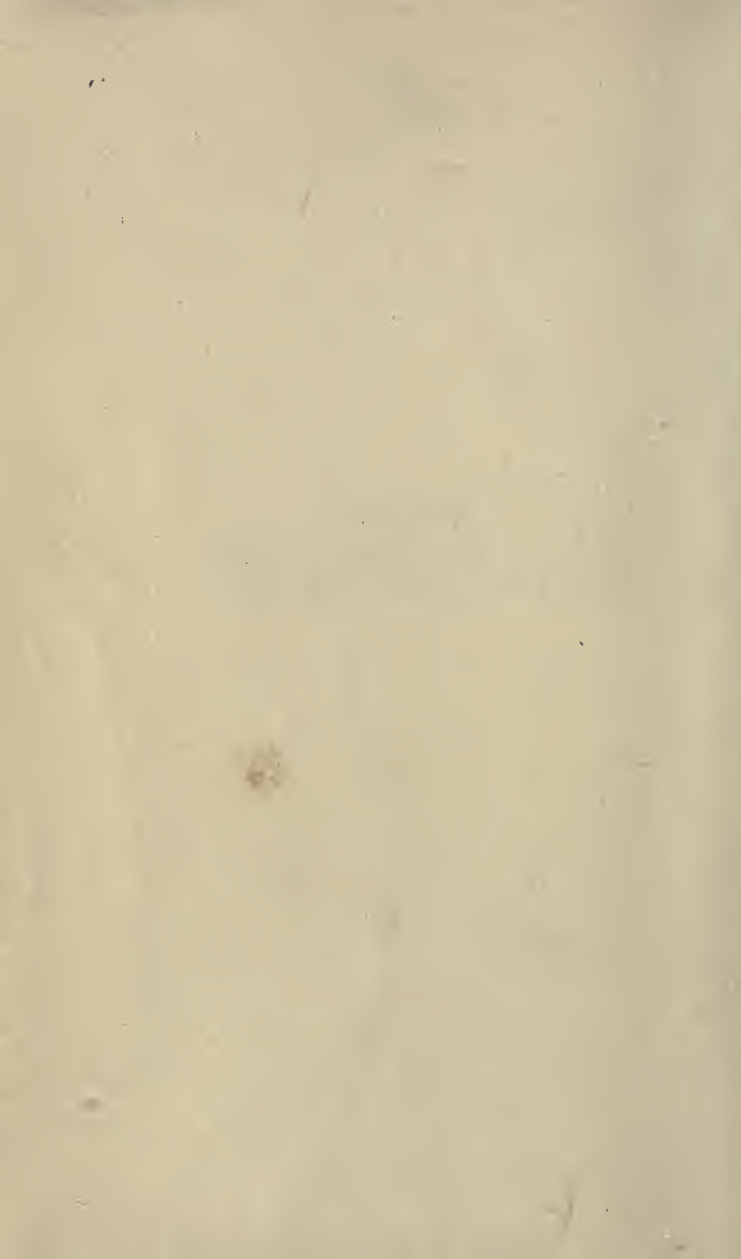
Dedicated

TO MY WIFE

NORAH KATHLEEN GALLICHAN

"For the due discharge of parental functions, the proper guidance is to be found only in Science."— Herbert Spencer.

"There is no creature more liable than man to be spoiled by bad training on the one hand, or to be improved by good training on the other; and if the present age has any good reason to hope, as we are inclined to think it has, that it contains within itself the germs of a higher development of the race than the earth has yet seen, such hope can grow only from the serious concern with which both parents and teachers shall bring themselves into a reverential attitude before the great vital forces of Nature, physical and moral."— Prof. John Stuart Blackie.

"It may be at last that sexual love — that tired angel who through the ages has presided over the march of humanity, with distraught eyes, and feather-shafts broken, and wings drabbled in the mires of lust and greed, and golden locks caked over with the dust of injustice and oppression — till those looking at him have sometimes cried in terror, 'He is the Evil and not the Good of life,' and have sought, if it were not possible, to exterminate him — shall yet, at last, bathed from the mire and dust of ages in the streams of friendship and freedom, leap upwards, with white wings spread, resplendent in the sunshine of a distant future — the essentially Good and Beautiful of human existence."— Olive Schreiner.

PREFACE

Fifty years ago sexual conduct, when taught at all, was inculcated by moral maxims alone. Parents counselled chastity, and left the rest to "natural instinct," without suspecting that instinct is not a guide to social behaviour. The primary aim was the preservation of "innocence" in the young by a compulsory ignorance. In my youth we were told that the wonders of reproduction were improper subjects of inquiry. Our eager normal curiosity was hushed, but not stifled. The mysteries grew enormously, and occupied the mind with futile bewilderment and speculation. Enlightenment was entirely banned in the home. We learned the sacred truths of life at haphazard, casually, furtively, and in the process we drank from poisoned wells and our souls sickened.

Sex was early associated in the juvenile mind with the unclean, the pathological and the repellent things of human life. Curiosity and disgust waged a strange conflict. We garnered fantasies and falsehoods instead of facts. Those of us who were encouraged to respect for married love were perplexed by the attitude of our elders regarding "sex." We were taught that the "flesh," the human body, was "animal," and that the aim of virtue was annihilation of "lower desires," the very instincts that arose

formidably at the period when the spiritual nature began to awaken. The power and the splendour of the love of the sexes were not revealed to us by sympathetic home teaching. Our ideas of "love" and "sex" were contradictory, misleading and frequently demoralising. The sparse knowledge gained at the mother's knee was vulgarly distorted and supplemented by conversations with others who had been reared in the customary tradition and were supposed to be "innocent."

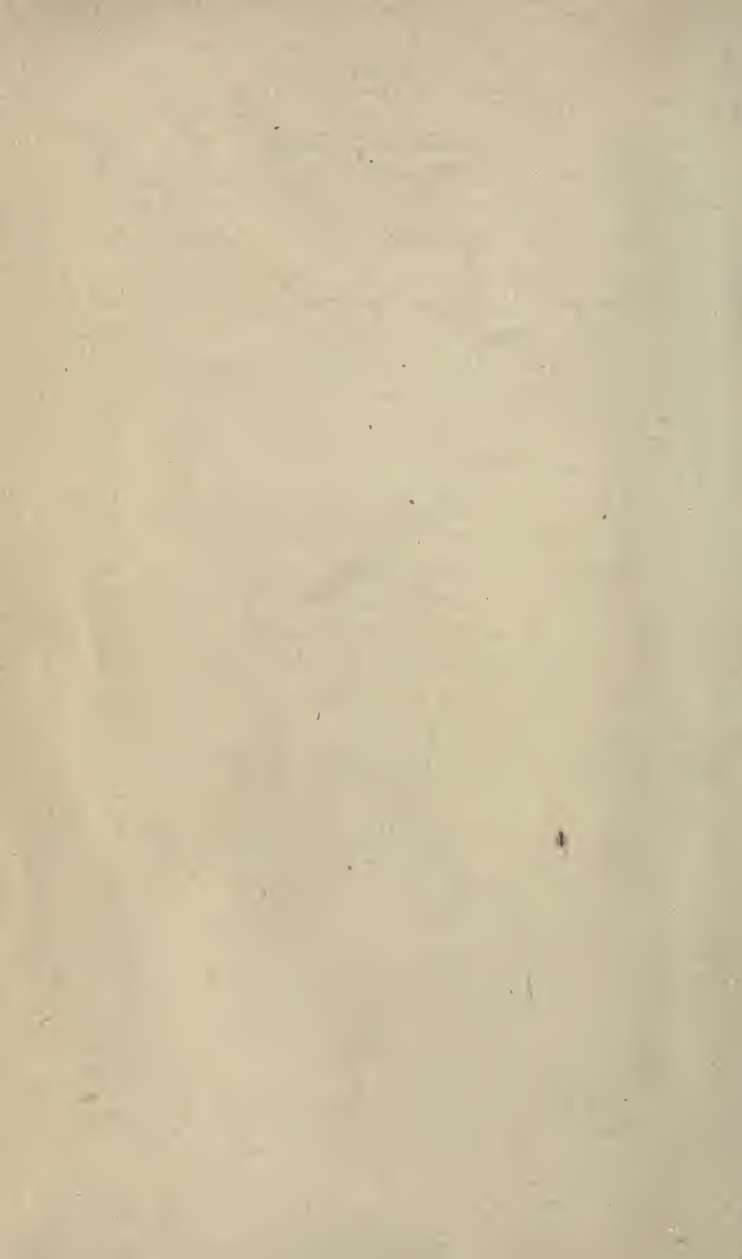
One of the supreme difficulties in educational guidance in sexual morality and hygiene is the preparatory expulsion from the mind of the pupil of these preconceived ideas, idle fables, and indecent notions learned from ignorant and vicious sources. The state of "innocence" is an impossibility among modern boys and girls. Even in those rare instances where the system of protection through ignorance appears to be effective, there has been no protection against the spontaneous awakening of impulse. We cannot assert positively that there is no sexuality in the very youngest of children. Signs are evident in many cases in infancy. Apart from all external influence, there is the probability of peripheral stimulation arousing emotion and manifestation.

Sex education is not a mere question of pedagogics. It is a main part of education throughout the whole of life. Sexual love touches morality and hygiene at almost every point. Inquiry into the most massive emotion experienced by humanity is an absolute essential of sociology.

PREFACE

In writing this *Textbook,* a task involving specific difficulties, I have endeavored to systematise a method of teaching which will be helpful to parents and all who have the care of children and adolescents. It is obvious that there cannot be a strictly formulated single mode of instruction. I hope that what I have written may assist in preparing the way for wide parental and scholastic effort in this urgent educational reform. I trust that this volume may impress some unpersuaded minds with the importance of the subject discussed.

The *Lessons* for young children and those of school age are indications and suggestions for the consideration of teachers who are puzzled concerning the method of conveying instruction to boys and girls of different ages. This is not a book for the young, but for the instructor. It has been arranged to supply a basis of sex education, and the *Lessons* given may suggest many others. The discretion of the parent or teacher must always be exercised in accord with the child's sex, age and temperament.

WALTER M. GALLICHAN.

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PART I

GENERAL CONSIDERATIONS

A TEXTBOOK OF SEX EDUCATION

CHAPTER I

INTRODUCTORY

The moral and rational direction of the erotic, or sexual, impulse, through rightful education in the home and the school, is now recognised by most thoughtful minds as an essential of social ethics and national hygiene. During the past fifty years the need for this important instruction in the conduct of life has been urged by reformers, clergymen, physicians and teachers in Europe and America. Parents, in an ever-increasing number, are becoming solicitous for the right guidance of children in the understanding, the control and the sublimation of the sex emotion. There is an unprecedented demand for enlightenment in this long-neglected field of personal, social, and racial health. The methods of withholding sane knowledge, obscuring the great facts of human life, and meeting inquiry with indifference, evasion or falsehood have been tried and found injurious.

Ignorance in this matter has proved one of the

strongest allies of vice and disease. Prudery has never fostered purity. The condemnation of a natural spirit of curiosity has not annihilated curiosity, but transformed it into furtive prurience. Impure, vulgar and pernicious sources of information have been substituted for objective scientific teaching; and the whole subject of sex love and reproduction has tended to become a morbid preoccupation of distorted minds.

In the civilised countries it is almost rare to find a man or woman who has developed rationally or sanely in knowledge of the vital instinct. Civilisation intensifies the secondary sexual characters, and accentuates and elaborates the complexity of the emotion of love. It has never been simple to direct and inhibit the most powerful of passions experienced by mankind. Progress has been a constant repression, involving conflict, and giving rise to stern combat between social custom and moral ideas and strongly vehement primitive desires. Refinement does not destroy the force of this universal impulsion. All the artifices and the culture of the past great civilisations complicated the relation of sex to society.

Anthropology and psychology, and more especially the investigation of the subconscious, or unconscious, self, are demonstrating that the fear of sex has never been absent from the minds of men. The association of sex with the holy, or the forbidden, and the widespread ascription of danger in the union of the sexes, cannot be banished from the human brain in a few

generations. Very slowly we are approaching, for the first time in man's history, a sane intellectual perception of the sexual impulse. The more widely the subject is studied the stronger becomes the conviction that an eternal ignorance has gravely misled humanity.

All the rigorous endeavours to ignore the sway of sex, to annihilate desires, to expel nature, and to extol celibacy as the highest spiritual ideal have proved unavailing. These efforts of total *suppression* have often induced abnormality and vice; for the way of sublimation is not in attempted extinction, but in transference. The very teaching of chastity has been widely nugatory through a misapprehension of psychological laws, mental processes and manifold internal and external factors influencing sexual development.

Dread of the force of sex has had a large share in the framing of moral and social codes. There is, however, always the risk that fear may become morbid or pathological. And there can be no question that this psycho-neurotic anxiety is a very common symptom among the civilised.

As an instance of the fear of sexual manifestations arising from ignorance I may cite the following extract from a letter to President G. Stanley Hall, written by a well-known doctor of philosophy: —

" My entire youth, from six to eighteen, was made miserable from lack of knowledge that anyone who knew anything of the nature of puberty might have given. This long sense of defect, dread of opera-

tion, shame and worry has left an indelible mark."

Few men and women of to-day are entirely free from sex phobias or safe from psychic sexual affronts or conflicts. The untaught child or youth is dangerously exposed to these secret fears and to the chances of shock, sometimes leading to a minor neurosis or a life of mental conflict. For example, it is well known that the first appearance of the monthly function alarms a great number of uninstructed girls. In numerous cases described by physicians hysteria began at this crisis, and in others sensitive girls have attempted suicide under the delusion that they were assailed with a terrible disease. Probably, in ordinary normal instances, the uninformed girl endures considerable anxiety and bewilderment at the first menstrual period.

The dreads and frights to which inexperienced brides are the prey are an exceedingly common cause of psychic injury. The agonies of morally-predisposed lads, wrought by sudden spontaneous longings, and by the phenomenon of the nocturnal dream and automatic emission, can scarcely be exaggerated.

The new system of psychotherapeutics (mind-healing) instituted by Freud, and employed by Jung, Bjerre, Ferenczi, Brill, Ernest Jones and other mental pathologists, is enlarging our knowledge of the dominant part that sex plays in human psychology. Psychologists of eminence are satisfied, after many years of research, that one of the chief sources of the minor mental disturbances that afflict millions of

men and women of our times is to be sought in erotic complexes. These obscure longings, fears and ungratified wishes may appear quite unrelated to the sexual impulse. Nevertheless, in the mature view of scientific inquiries, there is always a lesion, a psychic injury connected with sex, or a fixation of infantile impressions.

Although some of the exponents of the new psychology do not accept, in an unqualified degree, this unvarying causation of neurosis, they are all profoundly impressed by the powerful influence of the sexual libido upon thought and action that may seem entirely devoid of such influence. Whenever we encounter morbid anxiety, or " anxiety-neurosis," we shall find, on the evidence of the psycho-analysts, " a reaction against repressed sexuality." The " key to the problem of the psychoneuroses," it is maintained, can only be found by those who accept the sexual cause of the pathological states. " The erotic conflict," states Jung, of Zurich University, " is the key to the conception of neurosis." " The question which troubles the patient is — whether you like it or not — the ' sexual question,' or, more precisely, the problem of present-day *sexual morality*."

Those who boast that love conflicts do not trouble them, that the sexual question is " nonsense," and that they have no sexual emotions are quite unconscious that a host of nervous signs, and even some physical symptoms, reveal quite plainly to the psychotherapist that " the great conflict " is the origin of their trouble, though ascribed by them to other

sources.[1] "Only a few" can escape this common human perplexity.

"Neurosis is probably altogether impossible with healthy physiological marital life. . . . The major amount of the nerves and hysteria of the present day may be traced to faulty sexual hygiene."[2] No evidence is now wanting to support the view that sexual ignorance is a fruitful cause of neurotic and psychic disorder.

A single misstatement on the part of the parent may shatter a child's faith in the parental wisdom and honesty. We need a complete candour. Facts are the only secure basis for moral codes and the only guide in the hygiene of the sex life. It is just the ignoring of facts that leads us into neurosis, perversion and vice. "Shielding" the young may, and often does, defeat its object very disastrously. One chance conversation with an attractive but vicious or vulgar companion may entirely obliterate all the parental influence. "Facts," that is to say, scientific knowledge — must always be the surest protection of youth or adult.

The sex development of the girl, especially at the period of puberty, is more complicated than that of the boy. Yet it is precisely the girl whose sex education is most neglected. That the methods of imparting the necessary instruction must often vary to some extent in regard to the sex of the pupil will be admitted by most teachers. But any suggestion that

[1] *Analytical Psychology.*
[2] *The Healthy Marriage.* G. T. Wrench, M.D., B.Sc.

the truth should be withheld from girls, by reason of their superior feminine modesty, can only be regarded as reactionary. Among all the writers who may lay claim to attention in this matter I can only recall one, Professor Münsterberg, who affirms that girls should not receive any instruction. Undoubtedly the character and the manner of sex education are of supremely vital importance; but the enlightenment must certainly be as sound in the case of girls as in boys.

There may indeed be excellent reasons why the education of girls in sexual physiology and hygiene should be wider than that of their brothers. The burden of parentage falls chiefly upon the female sex, not only in married life, but from the pre-pubertal stage until the menopause. Sex is more generally diffused in woman than in man. She is destined to conceive and bear as well as to spiritual love, and to these ends she is forced to endure physiological disabilities. Moreover, as the first and earliest teachers of the young, women have an immense responsibility towards their children and to the community. It is therefore very important that the mothers should be well taught before they essay to teach. Furthermore, love being even more essential for the psychic and physical well-being of woman than of man, and as her main interests are concentrated upon the family life and the tending of children, her knowledge of the principles of healthy procreation and the rearing of the young should be as complete as possible; and the sex question in all its bearings upon

the home, the morals of the young, and the laws and customs of society should be a question of paramount significance.

The sexual problem exists for all of us, and although civilisation intensifies the problem, it provides also, by the extension of knowledge, science and experience, the means for grappling with the difficulty. No one who has a sense of responsibility towards the children born to him can evade this question. The average conscientious parent wishes that his son and daughter may fare better through the dangers and trials of life than he has fared. It is his desire that his child may grow up sane in mind and sound in body, well equipped for the inexorable struggle of modern life. The ordinary system of education provides only a few of the essentials of such equipment. A boy or girl may pass years at school and college and remain in late adolescence completely ignorant of the structure of their bodies and the physical functions. At the onset of puberty, when bodily and psychic manifestations of a novel nature intrude themselves, and lead to inevitable speculation and reflection, the youth and the maiden are interned for the greater part of each year with members of their own sex and separated from the parents. It is now that the soul of the young awakens. This is the supreme hour for learning the first important lessons of life. Can it be said that the average boy or girl receives even a rudimentary enlightenment at this critical age? Such information as the young gain is gathered casually and hap-

hazard by conversations with companions as ignorant as themselves, by chance reading, and by secret conjecture.

At this adolescent climax the vital energy begins to arise in a new form. Between the early spontaneous manifestations of this energy in childhood and the fresh arousing at the coming of puberty there is usually a latency period. The boy or girl is often not consciously interested in sexual affairs at this stage of pre-pubertal development. But the development of the mysterious internal secreting glands, with the hormones or "arousers," begins to affect emotion and tinge thought. Without any external stimulation there may be a mingling of hormone fluids with the blood stream, causing vague unrest and new longings. There are also specific signs in the parts of generation, giving rise to unsatisfied reflections and often to considerable perplexity and wonder. The mental soil is prepared for aberrant or morbid brooding. There is a development of secretiveness and shyness. Often physical sensations, unrestfulness, worry about passing examinations, the suggestion or example of companions, curiosity leading to experiment or lascivious conversations are the incentives to a habit of excessive masturbation.

Frequently there is a youthful tendency to sexual inversion which is partly due to the segregation of the sexes. Both boys and girls are liable to develop a semi-passionate affection, or a sensuous attachment, for one of their own sex. This temporary aberra-

tion in adolescence is so prevalent that some scientific inquirers regard it almost as a normal phase of youthful sex development. It is certain that these attractions are most frequently of a purely sentimental character, and they may be described as a reaching out of the young emotions for love. In many instances the pupil, boy or girl, is affected emotionally by an older person of the same sex. There is in some cases a risk that the susceptible or the predisposed by heredity may become actually inverted (homo-sexual), especially when under the influence of an adult of an abnormal type. This danger is so plainly recognised by all intelligent teachers that there is no need here to enlarge upon it. Unquestionably a want of comprehension of the sexual instinct and all that it implicates renders the young perilously exposed to this aberration during the years of tutelage.

The risks for the unprepared boy are increased when he leaves school and mixes freely in all kinds of company. He is bound to encounter licentious persons whose conversation and example may colour the whole of his career. When we are forewarned by the fact that in Europe an enormous number of cases of gonnorrhœa are contracted by youths under the age of twenty-one, we should realise the sheer necessity for safeguarding the young by fitting instruction upon the dangers of venereal disease. Many are blighted upon the very threshold of manhood. The infection of young children is terribly

frequent in Europe and America. *This evil is largely traceable to sex ignorance.*

"A well-known woman physician of Chicago affirms that ignorance is often responsible for the attitude of the girl towards immorality. As an instance she cites the case of a girl now working at one of the establishments in the stockyard whose mother 'did not tell her things.' She is now five months pregnant." [1]

There is now a wide agreement among eminent physicians and the commissioners at conferences on venereal maladies that one of the most effective preventives of the spread of the evil is sex education. "Many of the immoral influences and dangers which are constantly surrounding young children on the street, in their amusements and in business life may be counteracted and minimised by proper moral teaching and *scientific instruction."* [2] Bloch recommends such enlightenment, in the final stage of education, in sexual physiology and hygiene.[3]

We must accept the fact that the great mass of persons in the higher civilised societies are more or less unbalanced in their judgments upon questions of sex. This condition is due to a want of education. No doubt inherited tendency to fears and superstitions, bred in primitive brains, has a part

[1] *The Social Evil in Chicago.* 1911. American Vigilance Association.

[2] *Ibid.*

[3] *The Sexual Life of Our Time.* Iwan Bloch, M.D. English trans. by Dr. Eden Paul. 1908.

in this phenomenon of the cultured races. But lack of sane teaching in childhood and youth is the chief cause of the perversion of outlook upon the subject. *The prudish recoils and repugnances and the libidinous prurience spring from a deplorably defective knowledge of the great vital emotion. Our want of respect for sex is a foe to true morality, and a peril to national and racial health of mind and body.*

The primary duty of legislators, ethical leaders, jurists, pedagogues and sociologists is to instruct themselves in the science of sexualogy. There is no possible way of escape from the Sex Problem. The *libido,* in its wide sense, is the urge of all humanity, just and unjust, wise and simple, rich and poor alike. To understand human nature we must understand sex.

CHAPTER II

DIFFICULTIES

I

THE principal hindrances to the diffusion of knowledge of the laws of sex, the reproductive process and racial improvement are: (1) the apathy of a large number of the community; (2) hesitation, resistance, and occasionally hostility on the part of a proportion of parents; (3) the lack of capable scientifically trained instructors.

The indifference to the question is undoubtedly lessening among the educated classes, still a large amount of pioneer work is necessary before the need for sex education on sound principles is widely admitted. We have still an opposing party advocating silence, obfuscation, or evasion. There are many persons, with a very superficial outlook upon the matter, who endeavour to persuade themselves that "nature" takes care of sexual morality and hygiene, and that "natural instinct" provides adequate guidance in childhood, youth and conjugality. This serious misapprehension causes much individual and social error and calamity.

As for those who belittle or condemn all effort to spread the light amid a gloom that can only be

described as Cimmerian or appalling, we can merely hope to counteract their apathy or opposition by tactful education in socialisation. Whenever a topic is judged by the unreflective or the stubbornly conventional as unnecessary, idle or unimportant, we may well inquire into the cause of the resistance.

Generally it will be discovered that the actual aversion towards inquiry is a test of deep importance for personal study. Individual sex complexes, fear, shame, prudery, disillusionment with love, and marital trouble are often the sources of an almost invincible prejudice against sex psychology. These resistances are extremely common in the civilised nations, especially in the West. They are frequently so strong that sex matters are banished to the realm of the undebatable, and sometimes even described as "revolting," "disgusting," "unclean" or "abominable."

Even some of the pioneers of women's social freedom have shown resistance to enlightenment in simple facts of the natural order. Mary Wollstonecroft, who was considered highly "advanced" in her day, declared that the teaching of botany and the reproduction of plants to young women would soil their innocence and imperil their sense of modesty. Mrs. Lynn Lynton was opposed to education in the laws of sex, and frequently declaimed against the spread of vital knowledge among women.

It follows from the apathy, want of knowledge and the inimical attitude that so few parents and pedagogues are fitted for the duty of training the

young in the guidance of the sex impulse. While there is no widespread recognition of the supreme need for this knowledge, there must be great difficulty in finding well-qualified monitors. This serious deficiency can only be mended by a gradual process of popular adult education. It is therefore necessary to reiterate that parental and scholastic enthusiasm must be fostered by every possible means. Granting the existence of a still formidable prejudice, based upon a want of broad appreciation of the significance of the subject, it can scarcely be said, as in the statement of one of the critics of my books,[1] that there are "too many" published contributions to the question. So long as sex education is not included in the general education for life, there can scarcely be an undue insistence in speech and written word upon the necessity for this teaching.

The combating of ignorance, prejudice arising from false modesty, and false moral estimates, and the vulgar views of the street, is a work requiring fortitude and hardihood. Even the publication of earnest scientific works on sexual physiology and psychology is still beset with some difficulty.

The pornographic or lascivious view of sex is one of the factors of resistance to reverential inquiry. A typical devotee of the lewd in literature and art is most frequently, if not invariably, an opponent of sane sex teaching. At the best, he or she is indifferent to the scientific and idealistic aspects. No help can ever be expected from the

[1] *The Psychology of Marriage.* 1918.

prurient minds of either sex. The man who collects books described as *erotica,* gloats over indecent photographs, and relates unclean jests is often quite ready to join with the most ultraprudish in the denunciation and misrepresentation of the scientific teaching of sex. This attitude of a large number of adults is naturally imitated by the young who come under their influence. As a result, quite young children may start life with a meretricious view of all natural sex functions and processes, and the greatest care and ingenuity of the teacher may be almost or entirely powerless to remove the blight from the mind.

The cultivation of the respectful attitude in the minds of the young is often rendered difficult by the fact that the soul has been stained by vulgar and lewd suggestions. There is no doubt that the parent who thinks that ignorance is better than knowledge has often been corrupted in his youth. And instead of realising that the sure armour of pure knowledge would have protected him, he forms the fatal judgment that a profounder ignorance will prove a moral safeguard for his child.

But how can this entire blankness of thought and imagination be guaranteed in the ordinary life of a child or youth of our day? Such ignorance is impossible. Even without external influence, the stirrings of the sex emotion are bound to arise internally and spontaneously in the most normal of children. Furthermore, it is ascertained that a healthy general development of the mind and body

is usually accompanied by a vigorous functioning of sex. As a medical friend remarked to me years ago: "If I imprisoned my little boy on the top of a high tower he would still have sexual thoughts and impulses from within himself."

The hankering for the improper and the obscene is a manifestation of the tremendous misdirection of the repressive methods. *It is becoming more and more evident that children reared with a healthy knowledge of sex matters do not develop a taste for conversational improprieties and vulgarity.* The effort of total suppression frequently, if not in all cases, results in a *prurient* as opposed to a *wholesome* curiosity.

The etiology of the indecent story or joke is now beginning to be understood.[1] It is of the nature of a relief or explosion. The censored or taboo topic undoubtedly becomes frequently an absorbing secret subject of reflection. Inevitably man yearns for the forbidden fruit. The more severe the proscriptions the stronger the curiosity, and the more potent the temptation to evade them. This curiosity is, however, modified to a large degree by a familiarity with the scientific facts of sexuality. *Thus we cannot too often repeat that science has the key to purity of thought and behaviour.*

The vicarious gratification of sexual desire is instanced in the case of the inveterate obscene jester. Repression of thought and act becomes unendurable

[1] For a full discussion see *Wit in Relation to the Unconscious,* by Prof. Sigmund Freud.

and the pent-up feeling seeks a vent. Now, as the opportunities for *sane discussion* of the longings are exceedingly limited, through social convention, prudish prejudice and innate dreads, relief is sought in the common and tolerated method of society — *e.g.* the double-meaning joke of a sexual character, the indecent "limerick," the reading of pornographic books, and the very common habit of scribbling rhymes and indecencies upon walls. These practices reveal a tremendous ill-repressed preoccupation with the obscene in minds that have never been directed towards a clear comprehension of the high meaning of the natural instincts.

II

The objections to enlightened education in sex must now be considered with cautious impartiality. There is a plea that this knowledge is "dangerous." But no one has pointed out specific instances of immoral conduct, impropriety of speech and demeanour, or other ill results of the scientific teaching of sex hygiene and ethics. The risk of emotional excitation and the arousing of erotic desire prematurely are extremely rare contingencies. That sexual erethism may be aroused in some hyperæsthetic adults by even inspecting a physiological diagram is true in a very few cases. I have been told by a mature woman that the reading of a work on physiology, in which the organs of sex were explained, aroused desires that had been partially dormant. This, however, is no argument against

the acquisition of knowledge for the mass of men and women.

In the above instance my informant had led a life of intense repression of ordinary intelligent curiosity. She was, on her own admission, often secretly stirred with spontaneous, powerful yearnings, which she scarcely understood. In very early childhood she contracted a common habit, through the suggestion of a female servant, and her eroticism had developed in a thoroughly morbid soil. Her mother had silenced all her youthful questions concerning the mystery of birth, the relations of the sexes, and the periodic function of women. She was austerely commanded not to think about such things. This lady married at a rather late age and has shown a very strong resistance to normal sexual relations with her husband.

This example may be accepted as a warning and as a common typical instance of the need for sensible instruction in girlhood. The thrusting down of the natural conscious wish for information, the long abnormal absorption with mental sexual images and the prudish reactions had induced sex hyperæsthesia in a strongly amorous subject. Almost anything that can be said to possess a stimulating quality would be likely to arouse erotic excitement in such a mind. These stimuli are very abundant for the normal and perfectly healthy person. For the abnormal and the morbid they are immensely more numerous. The oversexed person lives constantly exposed to incitements and mental aphrodi-

siacs. Hence sensation may be stimulated by objects, sounds, odours and contacts that would have no influence upon the normal being.

Suitable enlightenment in childhood would, in the great majority of instances, prevent abnormal or aberrant sexual development. If erotic feeling is aroused by the spectacle of a plan of the human body, or by a sculptured image of the human form, there is a too intense susceptibility to stimuli. This sexual hyperæsthesia is often the consequence of an undue repression, as exampled by some of the mediæval ascetics. It arises also from the suppression of natural inquiry in the manifestations of the sexual life and the scheme of reproduction. If sex is regarded from the earliest years as intrinsically shameful, or associated with evil, there is every chance that the mental attitude to even the most beautiful and elevating emotions may become distorted and even diseased.

Opposition to sex education among the young on the ground that such teaching may foster premature desires is not in the interest of morality. We cannot leave the mind of the child entirely blank. The influences of the world, even in childhood, are too numerous and constant. A father assured Professor Jung that his little daughter was absolutely "innocent" of all knowledge of sexual matters. The professor discovered that the child had an inveterate auto-erotic habit. A very large number of children of both sexes discover sex sensation spontaneously, and often long before puberty.

It is impossible to preserve an absolute ignorance and there is no validity in the protest that children should not receive instruction. *Absolute ignorance, even in quite young children, and in the most refined environment, is scarcely possible in modern life, and more especially in the case of the young brought up in towns.* Parents who fear to imperil childish modesty by the teaching of physiology should inquire whether this risk is not infinitely greater when the acquisition of knowledge is left wholly to chance. The untaught and unprepared child is usually only too easily affected by the first flippant or vulgar companion with whom he or she associates. Moreover, as I have pointed out, we have not only to protect the child from evil influences of an external character, but we need to explain the automatic internal arousing of the new desires that often develop before the normal age of puberty.

The preliminary information concerning birth cannot cause immodesty, if imparted judiciously and reverentially. On the contrary, a little child who has been taught respect for the fairy magic and solemn mystery of human reproduction will develop modestly, and will feel revulsion when the subject is mentioned with a frivolous disrespect or made a topic of coarse jesting. A sensibly instructed boy or girl will regard motherhood as something too beautiful for ribaldry. I am convinced that the emotional and æsthetic aspects of sex love and of the reproductive process are elevated and refined in the youthful mind educated on scientific lines.

III

In my youth it was said by many parents that "there are things a child should not know." The tendency now, among an increasing number of earnest-minded guardians of the young, is to inquire as to what should be told, and how the knowledge should be conveyed to the childish intelligence. The new psychology of the child shows, without doubt, that the withholding of the truth injures the emotional and intellectual relationship between parents and their children. One well-meaning lie repeated by the father or mother may destroy for ever the confidence of the child. A severe reproof in response to a childish question or speculation upon reproductive enigmas, acts as an excitant to further curiosity and speculation. Parents are wont to imagine that the hushed voice or the admonition to silence checks the inquisitive tendency. No doubt such tactics check the child from further attempts to learn from the parent or teacher. But instead of diminishing the curiosity, the evasive answer or the palpable untruth stimulates a deeper craving for enlightenment. This is an inevitable consequence.

Parents must ask themselves if they are not positively culpable when they refuse sane guidance in sex for their children. It is a mistaken sentiment of affection that prompts the mother to silence austerely the first vague questionings of her son or daughter. True love for a child is exhibited by a solicitude for protection. *Ignorance is not protec-*

tive. It is a fearful menace. The sexual life is exposed to manifold perils from childhood to the senile stage. For many it is a stormy sea, beset with reefs and shoals, and for all the passage is opposed by difficulties in steering a safe course.

Among the advocates of sex knowledge for the young are some who doubt whether the parent is the best teacher, except in the tender years of the child. It need scarcely be insisted that the mother, the first of all teachers, should be the natural initiator of young children. The first and natural source of this knowledge seems to be the maternal. That the average mother is rarely well equipped in every respect for this important task is one of the primary defects of our educational methods.

Conscientious fathers and mothers frequently confess that they do not feel fully competent to teach their own children the rudiments of this knowledge. In the case of adolescents, whose curiosity naturally excels that of the young child, the questions are more difficult to answer with requisite candour. A host of parents declare that shyness assails them when discussing the most intimate aspects of the sex life with their children. This shyness frequently inhibits parental guidance. It is an actual problem for many solicitous parents.

If the resistance against candour is strong the parent can hardly be recognised as the most effective instructor of the child at the age of puberty. This resistance is not necessarily prudish. It may arise in those who have a sincere wish that their children

shall be properly instructed. For personal and intimate reasons there is often a relative reserve in speech upon certain phases of sex. The final, but highly pertinent, question of the child is concerning the part enacted by the father in generation. And it is precisely this query that is disregarded or shirked.

IV

A teacher of an elementary school, realising the urgency of scientific sex teaching, began to impart a knowledge of physiology to her pupils. Unfortunately there was opposition from the parents of the children, and the humane and disinterested efforts of a hard-worked teacher were hindered by an ill-founded hostility to physiology.

As one of the advocates of scientific sex teaching points out, we have still to reckon with the forces of ignorance and coarse-mindedness.[1] The education of parents must be undertaken in very many instances before we can begin to educate the children. Propaganda by means of lectures and literature, designed for defectively educated parents, would serve a good purpose in preparing the way for sex guidance in the home and the school. We must recognise that very many fathers and mothers have faith in the efficacy of complete silence, or of "leaving such matters to nature." They must be taught that the method of concealment is disastrous, and even "culpable," as Metchnikoff states; and that

[1] See *Sex in Relation to Society*, by Havelock Ellis.

abandoning the moral direction of the erotic impulse to "nature" is hardly practicable at the present stage of human evolution.

The instinct of animals can never supply adequate guidance for human beings in the control, rightful use and sublimation of the passion of love. Sexual love in man and woman cannot be compared rationally with the rutting impulse in the animals. Love is always more or less massive and pervasive in the consciousness of civilised mankind, and is, in fact, the very mainspring of man's energy and numerous mental activities.

A complete reform of the intellectual attitude towards the sex question must precede any widespread understanding of the need for tuition. The gravity of the problems of the sex life from infancy to old age must be made evident to those who look indifferently upon the subject of sex education. An immense responsibility rests upon the clergy of all denominations. So long as they neglect to speak earnestly in recommendation of educational guidance in sex development, they must fail in the fulfilment of a trust as moral guides and reformers in this most vital of all human affairs.

Until recent years the only training of the young in matters of sex has been purely religious. For the greater part, the religious exhortation has consisted of severe denunciation of fleshly lusts, fornication and marital infidelity. This negative teaching needs to be supplemented by positive instruction. The highest moral or religious idealism is compatible

with the deepest scientific apprehension. I am impressed by the earnest moral and spiritual attitude to questions of sex shown in the writings of the leading sexual psychologists of all nationalities. These eager students of human life reveal a devotion for humanity which is often quite secondary in the volumes of theologically orthodox writers. "Our scientific spirit is devout," said Professor William James. The ardent quest for truth is, in the widest sense, religious, or a seeking for the good.

The necessity for the moral-emotional appeal cannot be urged too vigorously. Sex is not a study of dry bones, but a live and intensely emotional subject. Spiritualised love is a matter of faith, deep feeling, refined sentiment, idealism, poetry, æsthetics and romance. The scientific analysis of the deepest emotion of the heart — *e.g.* love — inspires wonder and reverence, and combats materialistic conceptions and vulgar disesteem for sex. This knowledge, by enlarging our view of human nature, brings understanding and sympathy. It assists in forming true moral judgments. It explains some of the profoundest mysteries of human behaviour. The quest of truth by the aid of science may necessitate a stripping of the disguises that hide the real man or woman, and this process may sometimes reveal the ugly and the repellant. But in baring the soul how often may we find beauty, nobility and virtue as a contrast to the evil or morbid characteristic.

No earnest student can afford to shirk the realities

of life if he would learn the highest and the lowest that is possible to humanity. There must be unflinching vision on the part of those who would teach. And this may require a knowledge of the darker side of the sexual problem. But the brighter side, as one investigator insists,[1] is the side that should be vividly presented to the mind of youth. The splendour and the beauty of the love of the sexes must be revealed to the young through the intelligence and the emotion.

To minds unassailed by prudery or salacity the sexual passion conveys most that is finely spiritual, inspiring and sacred in life. With the child one cannot begin too early the duty of imparting respect for the body and its marvellous mechanism, as a preparation for later instruction in nature's racial purpose and the meaning of sex love in the mighty scheme of living creatures, with Man as the highest manifestation of brain development.

[1] W. F. Robie, M.D., *Rational Sex Ethics.*

CHAPTER III

A HISTORICAL SURVEY

I

THE primitive form of sex education of the young will be found in the initiation rites of puberty practised among ancient and modern barbaric and semi-civilised peoples. These practices have been, and are still, very widespread throughout the world. The savage mind, probably universally, fears the sexual instinct and looks upon the union of the sexes as dangerous. Anthropology and folk-lore abound with instances of this dread, and numerous travellers and explorers have described the curious ceremonials connected with the attainment of the pubescent age in both sexes. The initiation customs are a training for manhood and womanhood. They stimulate physical courage and endurance, and inspire the mind with awe for the mighty reproductive force. This education is usually undertaken by the older members of the tribe, who seclude the young disciples in remote parts of the country, often for weeks or months.

Most of this primitive teaching involves submission to painful ordeals as a part of the discipline of the future life. The training of the boy or girl is

laborious and ascetic. In some tribes of Australia circumcision is practised on the males and an operation is performed on the female generative organs. These operations must be suffered without an expression of pain or the pupil is disgraced. Similar inculcation of fortitude and restraint characterises the initiatory pubertal ceremonies of some African races. The Indians of California sequestrate girls of the age of puberty in a pit, attended by aged women, who by symbolic means explain the process of reproduction. At the end of four days of instruction the girls are decorated, and corn is thrown over them.

Wherever we search among savage tribes we shall find that instruction in the duties of marriage and parentage are considered highly essential for the welfare of the individual and the community. As most primitive people marry soon after attaining puberty, early enlightenment is necessary. It is a strange fact that the uncultured mind discerned ages ago that a preparation for conjugality is an imperative matter, whereas the cultured minds of to-day often assume that such education is unessential. No one except Stephen Paget has, I believe, made a practical proposal of ceremonial at the arrival of the adolescent period.[1] But a modified form of the primitive rituals, adapted to the present age, might be made highly impressive to the young. Such a rite could be surrounded with appropriate solemnity, and employed as a kind of confirmation of a reverential atti-

[1] See *Adolescence.*

tude towards manhood and womanhood and their racial responsibilities. On the other hand, some teachers are of the opinion that all teaching should be unobtrusive and not definite or specialised.

It must not be inferred that savages are lacking in modesty. On the contrary, the primitive sense of sexual delicacy is very frequently acute. And, from the evidence of anthropology, it is well established that barbaric people associate reproduction with the holy. The sex initiation of the young among primitive folk is undoubtedly associated with religious belief and social ethics. These rites are of an extremely solemn character.

The ancient Oriental races were especially deferential towards the sexual impulse. In the old theologies of India full regard is given to questions of marriage, conjugal hygiene and the art of love. The chief religious symbols denote generative power. Phallic worship, which was one of the most ancient of all religions, was a cult in honour of reproduction and fertility, and its signs still survive in all parts of the world. In India phallicism is traceable in many rituals and pious observances, and its symbolic images are preserved as sacred.

Vishnu, Manu, and Vatsyayana give counsels for the regulation of the sexual life and conjugal conduct. The *Kama Sutra* is a grave erotic manual for the use of the devout, though its sex morality is not always that of the Western nations. To Kama was given the charge of mortal love by the Creator.

Hindu womanhood is divinely represented by the

goddess Uma and the female deity of a vast number of Indian people is Shakti or Sakti. Manu asserts that "the mother exceedeth a thousand fathers in the right to reverence, *and in the function of teacher*." Woman in her noblest guise is personified in Sakti, which word signifies power and energy. There is no shame for the procreative office in the Hindu religion. Sir William Jones states that the cultured Hindu cannot understand how that which is natural can be offensively obscene, and that the frankness of the classic works is no proof of depraved morals. The most rigorous restraints upon desire are as much a part of the creed of devout Hindus as the rightful gratifications. This honest acceptation of the vital impulse of love has no doubt a share among the factors which, according to Mrs. F. A. Steel, makes the morality of India "far higher" than that of England. A native writer on *Hindu Love* has said that the sacredness of the relation of husband and wife in India "is invested with a heavenly grandeur which passes all description."

In Burma the passing of girls from childhood to early womanhood is a festival. The girl is attired in her finest robe, earrings are placed in her ears as a mark of the age of marriage, and guests offer congratulations. The Burmese boy is impressed with the importance of attaining puberty by a ritual of tattooing the legs. Married happiness is the rule in Burma, and sex equality is established. There is reason for believing that the esteem for love and the

absence of all prudish reactions against questions of sex are among the chief factors of the morality and social well-being of the Burmese people.

The ancient Hebrews, under the rule of Moses, observed a very strict sexual hygiene, and the code contains explicit directions, which are of the nature of education in the *vita sexualis*. In the faith of Islam the sex relationship is controlled by severe regulations, and Mahomet framed precise rules for conjugal behaviour and pre-marital continence.

II

The Catholic Church has always recognised the importance of the Sex Question. The theological contributions to this subject are very numerous, and many of them are written with the utmost candour. In receiving confessions the priest is bound to encounter irregularities of the sexual life committed by penitents, and it is apparent that the clergy were, at an early age in the history of Catholicism, equipped with a knowledge of the sex instinct in most of its manifestations and aberrations.

This is proved conclusively by the existence of a great classic library of volumes and treatises upon the main phases of sexuality. Upon authoritative scientific judgment, the Roman Catholic Church "has always displayed greater openness and less hypocrisy than, for example, the Protestant pietists." [1] There are, however, exceptions to the

[1] Iwan Bloch, M.D. (*The Sexual Life of our Time*), enumerates various accredited writings of the fathers and clerics

reticent attitude of Protestant teachers, notably that of Martin Luther, who openly discussed matters of sexual conduct.

Catholic divines and savants have undoubtedly provided an extensive literature treating upon problems of sex. There are very few of the abnormalities and perversions known to psychopathologists which are not discussed in the works of Catholic authors. *The Golden Key* of Antonio Claret, Archbishop of Caba, and *Matrimony,* a standard volume by T. Sanchez, are representative works. These writings are to be classed, for the greater number, as efforts towards the enlightenment of mankind in the nature, force and widespread influence of the emotion of sex love.

If Catholicism imperilled the sane mental, emotional and ethical attitude to love and the intercourse of the sexes by extolling the celibate life, casting suspicion on marriage and aspersing woman as a source of corruption and danger, it cannot be denied that, on the other hand, many of the great teachers of the Church refused to darken the sex question. There was a perfectly clear recognition of the enormous influence of the erotic energy in human life, and a fervid endeavour to cope with the evils and morbidities arising from this force. Moreover, the ethical and hygienic counsels for the celibate and the wedded were frequently sound and practical. We must

of the Church. Among these are Augustine, Bouvier, Capellmann, Dens, Gury, Liguori, Molinos, Pereira, Rousselot, Sanchez, Soto, Suarez, Aquinas, Wigandt and Zeuardi.

therefore set this humanitarian ardour against the fanatical injunctions of complete asceticism, which, as sacerdotal records prove, usually defeated the ends of morality and purity. At all events, the Catholic Church sanctioned and encouraged enlightenment in this department of knowledge.

Martin Luther plainly perceived the importance of direction in sexual conduct, and his vehement antipathy to the teaching of celibacy inspired him with zeal in attacking the ascetic doctrine of the Catholic creed. That Luther was a man of powerful vitality and strong passions is evident from his own writings. "He to whom the gift of continence is not given," he writes, "will not become chaste by fasting and vigils." The Protestant reformer's heterodoxy in conjugal ethics is evinced in his suggestion that women united to impotent husbands should be permitted to take another partner, in cases where there was no desire for divorce. He emphasised the fact that virility will always seek natural gratification, and recognised it as the chief sign of manhood.

Nevertheless, Luther was not free from the ascription of some of the eminent Fathers to sin as the source of the sex instinct. He was inclined to think that it would be better for humanity if all men were moulded from earth. It is obvious that any association of the love impulse with "original sin" is prejudicial to sound teaching in sexual matters. Notwithstanding, we must accord to Luther respect for his outspokenness upon the marital relation and

his courage in combating prejudices that he had outgrown.

Swedenborg may be taken as an example of a sectarian leader who recognised the need for sex enlightenment. To his followers he addressed a ponderous volume upon *Conjugal Love* characterised by much common-sense in portions, but containing statements that will not stand scientific analysis.

III

For centuries throughout Christendom there was no effort to diffuse education in sexual physiology and hygiene among the mass of the people. After the Reformation, and especially in the days of Puritanism, there were many published exhortations to chastity and violent denunciations of sensuality, sexual irregularity and adultery. The Mosaic Code was revised in all its austerity. Sex became a forbidden topic. In England and Scotland innocent love was commonly regarded as a species of wantonness. Scottish theological writers of the seventeenth and eighteenth centuries vie with one another in solemn warnings against the lure of the erotic impulse. Fanaticism went to the length of forbidding music at weddings and denouncing parents who kissed their children on the Sabbath. Under this harsh and unnatural system of repression every kind of sex vice and perversion flourished.

For a long period the only attempt at guidance in a virtuous and healthy sex life was a practical condemnation of the instinct that attracts and unites

the sexes and continues the race. Bad sanitation and personal uncleanness accompanied a diseased mental view of the relations of the sexes. Love brought joy and pleasure; therefore to the misguided zealot of perpetual abnegation of all enjoyment love was a danger and a source of sin. A poisonous prudery was the companion of gross lust and furtive vice.

Syphilis began to ravage Europe with its deadly poison. The brothels were numerous in the cities of Europe. Attempts at repression brought a reaction of libertinism, and the first efforts of legal regulation of prostitution were instituted in England. The spread of venereal diseases began to foster physical degeneration in the race.

There is no discoverable trace of any endeavour to combat the licence, vice and diseases of those days by means of sexual education. The grosser kinds of indecent literature were in circulation, but no scientific volumes were issued. Physiology was neglected and the knowledge of medical men was very limited. The preachers denounced immorality. But no one showed the way to a rational, moral and healthy sexual life.

IV

A volume which may be classed among the works essaying to control sex conduct was published in Latin in 1760, and afterwards translated into most European languages. It was the composition of a Swiss doctor named Tissot. I refer to this treatise

because it was highly esteemed and widely distributed at a time when such writings had become scarce. This book was the celebrated *Treatise on Onanism: A Dissertation upon the Maladies produced by Masturbation.*

The work of Tissot is of historical interest, inasmuch as it deeply influenced contemporary medical minds and gave birth to strong traditional opinions that survive to this day. Tissot, in the rôle of a reformer of sex morals and an enlightener of youth, was unwittingly the benefactor of countless quacks throughout the civilised nations. The consideration of the difficult but profoundly important question of auto-erotism (masturbation, onanism, self-abuse) is one of the primary necessities of the parent and teacher who would lead the young rightly. But the teachers must gain their instruction from the highest sources of modern research.

Tissot was the pioneer of the immense host of "scare writers," both well-intentioned and unscrupulous, who have played a great part in shaping the thought of youth in questions of sex. He raised "a colossal bogy," [1] which other physicians of larger knowledge and experience have dethroned. Iwan Bloch accepts Tissot as "the true founder of the scientific literature" on this theme, but entirely disagrees with his flagrant exaggerations and uncompromising pessimism. There is no doubt that this Swiss physician and his huge army of followers,

[1] See vol. i., *Studies in the Psychology of Sex.* Havelock Ellis.

consisting of some medical and numerous lay writers and preachers, have caused very many cases of sexual neurasthenia, hypochondriasis, mental depression, anxiety — neurosis and even suicide.

Undoubtedly some of the apparently inexplicable suicides of children and adolescents are the result of the terror, remorse and despair induced by reading alarming descriptions of a whole host of major and minor maladies attributed to masturbatory habits.

Tissot's almost epoch-making treatise was succeeded by other writings of a similar type, in which all the ills and the diseases of mankind were traced to auto-erotism. Lallemand, in 1836, wrote a medical work on this topic which repeated some of the errors of his predecessor. Since then the majority of the authors appealing to a large public have unreservedly accepted Tissot and Lallemand and their school as models. Often these writers have frightened their readers with their well-meaning moral enthusiasm. Unfortunately the terroristic method has been proved by the experience of balanced scientific minds and thoughtful moralists not only ineffectual but *a stimulus to excesses.* The psychic injury inflicted by this means is incalculable. Victims who have been told that they will become lunatics have actually lost their reason through dread alone. Dr. Savage and other authorities mention suicide as a result.

The historical survey of sex education shows enormous gaps in the issue of writings designed as

offering guidance to adults. And it is only within the past fifty years that a demand has arisen for the enlightenment of children and adolescents.

The movement must be regarded as in its infancy in England. In America and Canada there has been considerable advance during the past twenty-five years.

Bosnia, among European nations, has lately set an admirable example to the civilised world by the inception of State instruction in sexual questions. The reform was initiated as a check upon the tremendous spread of venereal diseases. In a short time the results have proved almost marvellous. The reduction in the cases of disease are most significant.

CHAPTER IV

MODERN DEVELOPMENTS

I

DURING a long period in England and America a voice was heard now and again in the wilderness. James Hinton, a cultured physician, wrote earnestly upon sexual ethics and hygiene in the Mid-Victorian period; but his works are rarely read, except perhaps the well-known *Mystery of Pain.* Hinton asserted that "science has in its hands the key to purity," a statement that is now coming within the probability of acceptance by all honest minds. Havelock Ellis frequently quotes Hinton with admiration. He states that one of this author's contributions to the discussion of sex is still in manuscript.

J. Milner Fothergill, about thirty years ago, strongly advocated sex teaching in his volume on *Adolescence.* The exclusion of any reference to the reproductive system in Professor Huxley's *Physiology* shows that in his view the time was not yet for enlightening the young in matters of sex. Twenty years ago there was scarcely any available volume sufficiently plain for the comprehension of an average young man or woman who wished to understand human reproduction. There were med-

ical manuals and ponderous technical works in abundance, but nothing of the character which many conscientious parents sought in vain for helpful information for their children. Such information was very scarce.

The description *sexual psychology* was probably never used fifty years ago. In recent years Professor Karl Pearson, in one of his essays, has referred to the importance of the study of "sexualogy" as a very important part of sociology. The leading pioneer of this new branch of scientific research in England is undoubtedly Havelock Ellis, who has made the study the chief part of his life's labour. To him we owe great advance in our knowledge. With painstaking industry and scientific thoroughness Ellis has collected a vast mass of highly useful data for social reformers, legislators, physicians and teachers.

In my early manhood I attended a lecture in a provincial town hall given by a then popular travelling evangelist. This preacher was supported by some of the leading ministers of the town, and the hall was filled with a large audience of "men only." The method of this missionary cannot be commended. His plea for purity was marred by an ignorance in physiological statement, and his illustrations, designed to terrify evil-doers, were extravagant and so alarming that one of his hearers was carried out in a fainting fit. I cannot believe that there is any true inspiration to virtue in a vehement denunciatory address lasting for over an hour. No

helpful practical counsel was offered to the young men present.

II

In the United States there are several influential propaganda associations, notably the American Society of Sanitary and Moral Prophylaxis, which is largely the result of a vigorous advocacy undertaken by Dr. Prince Morrow, a high-minded reformer and scientific investigator. The Chicago Society of Social Hygiene dates from 1906. The Vice-Commission of that city, in 1910, published an earnest appeal for the enlightenment of the young in their Report of 399 pages.

There has been considerable private and individual effort towards education in this urgent matter. Dr. Helen C. Putnam has made practical proposals.[1] President G. Stanley Hall, of Clark University, is a whole-hearted pleader for sex knowledge, and has contributed much valuable literary material to the subject. In the various schools and colleges with which President Hall has been connected he has felt it his duty to speak plainly to young men students. Literary instruction in America is represented by a long list of books and pamphlets.

In Canada the Government provides suitable sex teaching in all the State schools in Ontario. Boys and girls after the age of ten receive enlightenment in physiology and are taught respect for the sexual

[1] See "Biologists in Public Schools" in *New York Journal of Med.*, Nov., 1906.

function. Sir Thomas Barlow, the well-known English physician, has approved of the system of instruction in the western states of Canada, and says that it "has been done without any offence whatever."[1]

Ellis writes that in the Italian Normal Schools the subjects of sex and reproduction are looked upon as a necessary educative process. Michels refers to the advance in this form of education in Italy,[2] and gives an account of a representative conference of men of science, and clerics and pedagogues convened for the discussion of the Sex Question.

In France, where education is not mainly a means of becoming a successful money-maker, proportionate regard is paid to the spiritual things of life in the school curriculum. The moral influence in the French schools has been described with fervent appreciation by G. Stanley Hall. Due attention is being directed to sex education in France, and much credit is to be accorded to the earnestly scientific humanist and physician Pinard for his eloquent appeal for this amelioration of the educational code.

In Bohemia Dr. Stanislav Ruyicka has given lectures on sex physiology and hygiene to school children up to the age of fourteen. The teachers in the large towns generally approve of this means of public education. German reforms in sex education have progressed considerably in the past twenty-five

[1] See *Report of Royal Commission on Venereal Diseases*, 1913–1914.
[2] *Sexual Ethics.*

years, and the same advance has been made in Austria.

Dr. Eduard Ceresole, Lausanne, Switzerland, is of the opinion that "It is more necessary to the child's moral and physical welfare that he should be instructed on sexual questions than to be taught any other of the actual school curriculum. . . . To the people who taboo all sexual subjects as immoral I will answer that a scientific fact or truth is never immoral, but that the hypocrisy and concealment now prevailing with regard to such matters are decidedly so."

PART II

SCIENTIFIC TEACHING

CHAPTER I

PREPARATION FOR TEACHING

I

The qualifications of the instructors in sex education require cautious consideration. Resistance to inquiry in this branch of knowledge is so strongly developed in some men and women that it constitutes a positive disqualification. Unless the teacher can feel zealous for his subject, and take a sincere and scientific interest in it, he is not fitted for this important task. Before we can institute this much-needed reform in pedagogics, we must convince a far larger number of teachers of both sexes than exists at present of the great necessity for the reform. There are still not wholly unintelligent persons who believe that a shirking of this matter makes for morality. They fear sex knowledge in any form as a menace to the natural modesty of youth.

Any prejudice or repressed sex complex debars from the work of instruction. There must be the conviction that sex is inherently a clean topic, and the ability to distinguish between mere idle curiosity or the prurient habit of mind and a genuine bias for knowledge in the service of the higher needs of humanity. The teacher requires a spiritual per-

ception of the massive power of love as well as an appreciation for the scientific method. He or she should be something of the artist or poet in addition to a physiologist and psychologist. If the trainer of the young in the rules of a healthy and moral sex life cannot make the requisite emotional appeal to young people, he or she can never become an ideal preceptor. For although the teaching must in some cases be entirely dispassionate and objective, there are occasions when personal sympathy, arising from insight and a knowledge of the human heart, is very essential.

It is obvious, therefore, that efficiency in instructing the young depends principally upon the teacher's zeal for the subject. Without enthusiasm and earnestness the instructor will fail to impress the pupils with the high importance of the study, or to assure their interest, apperception and attention. At present there are not many educationists fully equipped with the essential ardour, psychological understanding of the juvenile mind, and knowledge of embryology and physiology. There are no professors of sex psychology in the universities, and the teacher must prepare himself or herself by private study and research.

As a preliminary it would be well if the instructor placed himself in the hands of an expert psychoanalyst. In all of us there exist opposing psychic elements, an accumulation of the detritus of barbaric ages, a resistance to the subject and a sense of timidity in approaching it. This fear is one of the

strongest proofs that the topic is of unusual importance. If the first impression tells us that a subject is unnecessary or dangerous, we should ask ourselves why we have this opinion. Reason and reflection may inform us that there can be no progress in man's moral and mental development if investigations are shirked on the plea that they are unpleasant, irksome or attended with certain risks. Is it not true that it is frequently those matters that arouse resistance in the mind which are of the very deepest moment?

Psychoanalysis explains the origin and the meaning of the inner censor who whispers that we had better avoid this or that inquiry. It reveals the dominance of the subconscious, enlightens us concerning our deep-seated prejudices, dreads and intellectual cowardice, and clears and invigorates the conscious mind. The new researches in psychology have let in a stream of light upon the mysteries of mental disease, the bewildering problems of sex, the significance of myth and legend, the association of art and life, the subject of education, the development of the mind of the child and the social customs of mankind.

The theories of Freud demand the careful attention of teachers. I can only outline very briefly the chief principle of the newest psychology. The theory is based on the tendency of primal desire and volition to come into conflict with the moral sense and the ethical ideas of civilised society. This struggle for the modern man or woman, and perhaps espe-

cially for woman, is more or less continuous and subjects us all to severe repressions. A repressed wish or tendency is not banished. It remains alive, though apparently controlled, and works in the mind in a mysterious secret way. The wish or impulsion, being opposed to our moral or social conceptions, has to be censored or held in firm check. This conflict may become a "complex" in the subconscious self, causing mental perplexity, depression or various forms of minor neurosis.

In dreams the unfulfilled wish manifests itself symbolically. The vision is symbolic, because the wish is something that the subject refuses to confront directly. Dreams give us glimpses of what we really crave. They afford startling instances of our real and deepest tendencies to the psychoanalyst trained in their interpretation. A dream may be described as a revelation to the consciousness of a drama played in the subconscious mind, or the working of a powerful desire that the dreamer has tried to expel from waking thoughts.

Psychoanalysts cautiously dissect and examine dreams for a clue to repressed tendencies. They also make use of the "association method," in which a selected list of words is repeated to the subject, who replies as quickly as he can with a single-word image called up by the test word. If the response is slow to a particular word, that word possesses considerable personal psychic significance. For example, if the person under examination cannot respond rapidly to the word "father," the delay might

be accepted as pointing to a " father complex." The man who ponders for some seconds upon the association of " father," and then says " severe," gives the psychoanalyst an illuminating reply. But his response may be far less plainly significant, and it is the task of the analyst to divine the true meaning of an apparently irrevelant reply.

For the normally minded, psychoanalysis cannot fail to prove helpful, and it is a mistake to suppose that the method is only useful in the cure of psychopathic symptoms. Any research that will enable us to understand in the least degree some of the profound and apparently inscrutable mysteries of the operation of the normal mind is highly valuable. It is probable that the psychoanalytic method will be widely employed in the future in the difficult field of ethical training. Professor Jung's remarkable work upon *The Psychology of the Unconscious* should be studied by every teacher and sociologist. The psychoanalytic literature is increasing steadily in England, America and the Continental countries.

" Know thyself " is the injunction of ancient wisdom. Every thinking human being is a mystery to himself or herself. We are bewildered by our temptations, surging impulses, moral defections, frustration of powerful yearnings and vestigial relics of superstition and fantasy. The psychic conflict impels some to drugs and alcoholic stimulants, and drives others into neurosis, depression of mind, morbid anxiety and weariness of life. A single shock to the mind in childhood may give rise to highly

complicated mental and nervous symptoms in after life. The new investigations into the subconscious mind, the origin of our perplexities and dreads, and their reaction upon thought and conduct are clearing away a cloud of primitive misconceptions and hindering delusions.

If the prospective teacher cannot purge himself from hindering reactions and realise that this is one of the most urgent of all reforms in education he is certainly unfitted for a solemn task. On the other hand, if the aspirant feels keenly, and is impelled to the vocation by moral enthusiasm, humanism and a devotion to truth, he will find that there are no insurmountable obstructions in the path of self-tuition. There is now a wide literature of biology, physiology and sex psychology in Europe and America. This ranges from the primer to the advanced text-book. The teacher with the right mental attitude to the subject and an aptitude for study need not be deterred because he or she has not undergone a lengthy scientific training.

A thoroughly educated science teacher might possess the technical knowledge and yet lack enthusiasm for this teaching. Undoubtedly the scientific spirit is of prime importance. But we must avoid the dry-bone method of instruction as cautiously as we steer clear of undue emotionality. Our teaching should be soundly scientific, with an admixture of æsthetics and poetry. The moral aspect of the subject must not become a dreary exhortation, but hopeful, practically helpful and inspiring.

Knowledge of the reproduction of plants is necessary, and this may be learned from the standard manuals of botany. The evolution of sex should be studied from the unicellulars and the infusoria on to the multicellular organisms and the sperm and egg producing animals up to man. The expansion of the psychic influences as we rise in the evolutionary scale should be especially noted, and ample illustrations are to be found in the courtship and mating of birds and quadrupeds. Entomology will assist in explaining reproductive processes.

The physiology of human reproduction should be carefully studied from the standard text-books before the study of sexual psychology. Some knowledge of sex pathology is necessary. Genetics and eugenics should be part of the preparatory course. Anthropology should be included.

It is true that the full study of any one of these branches of science is the labour of years or a whole lifetime. The teacher cannot master all these subjects; but he can understand their importance and scope and acquaint himself with the rudiments and the essential facts for the instruction of the young.

II

Whether the instruction is given individually or in classes, the teacher should formulate a clear scheme. The following is a short suggested plan of instruction: —

Embryology.— Explain at the outset how life began with protoplasm. Show an egg as an illustra-

tion of a cell, and point out the great diversity in size of cells from the minutely microscopic to the fowl's egg. Explain the process of cell division, fission and budding, and pass on to reproduction by the sexual method, the union of the sperm and the ovum. This may be explained to young children by the examination of anthers, pistils and stamens. Cite the potato as an instance of a continuation of a sexual generation — *i.e.* by growth from seed or tubers. The difference between the body or somatic cells and the germinal cells should be pointed out and their use explained. Various seeds of plants can be shown as germs. Eggs of insects, such as the cabbage butterfly or the silkworm moth, should be shown. Take a poppy seed and describe how this minute germ contains the determinants of size, colour and other qualities of the full-grown plant. Some examples of heredity may be given in plants, insects, animals and man showing the wonders of the germ plasm.

Nature Study.— Children should be taken for country rambles and taught how to use the senses of vision and hearing. Encourage them to observe wayside plants and to distinguish different kinds of birds. The variation in the plumage of male and female birds should be indicated. In springtime nests may be examined. There should be attention directed to the chivalry and courage of male birds and their solicitude for the mate and the young. Lessons of ethical value can be learned by the altruism and devotion of sentinel birds among the gre-

garious species, industry and skill in building the home, and ingenuity in providing for the fledglings. Numerous instances of parental care and bravery may be given, and examples of the affection of mated pairs.

The country-side is a huge open volume of fairy lore which cannot fail to interest children if the teacher possesses the right aptitude and knowledge. Natural history study can be made as fascinating as sport. Birds and animals can be stalked and watched at work or play. Bloodless hunting for insects, birds and animals will stimulate interest in nature, train the faculties, teach perseverance, patience and concentration, and provide a healthy hobby of great educational value.

Children should collect the eggs of butterflies and moths, await the emergence of the larvæ, and keep them during the caterpillar and chrysalis stages until the full-grown insect (imago) leaves the pupa case. Differences in secondary sexual characters of insects, form and colour, may be observed. The life history of the mayfly and of insects born from ova dropped into water is an interesting study for most intelligent children.

Sitting under an oak in autumn, the instructor may instance the lavishness of nature in providing the seed, and explain that only a tiny proportion of the scattered acorns will grow into trees. Explanation may be made why the seed is so profuse in plants and animals. The ova of salmon and other fish may be instanced. Children like object lessons;

therefore many different life germs should be shown to them from the seeds of common flowers and vegetables to birds' eggs, frog spawn and the roe of fish.

Ponds are alluring to children, and almost any pool contains interesting creatures. Frog spawn may be examined and tadpoles watched as they merge into frogs. The adornment of the male newt in the pairing season, the hatching out of aquatic insects from the mud, the spawning of fish and the pairing and nesting of moorhens and coots are among a few of the manifold object lessons afforded by a pond.

The farmyard is another field of research. Lessons in parental devotion may be learned from fowls, cows, pigs and sheep. The protective instinct of the cock is instanced in his agitation and solicitude for the hens when a hawk appears. Devotion is shown by the mother bird in sheltering her brood and denying herself of the choicest morsels of food. Children should see the chick emerge from the egg. The keeping of pet animals should be encouraged. By means of nature study an intelligent teacher can impart a knowledge of the immune reproductive energy in all living things and explain incidentally some of the methods of generation. Many important introductory lessons in sex education may be learned in the woods, and on the moors and hills. This pleasant form of study is more attractive than any classroom teaching.

Physiology.— From puberty onwards it is neces-

sary that the inquiries of the boy or girl should be answered frankly. We must tell our pupils the truth. This requires proper knowledge, insight into character, tact, candour and sympathy. Physiological tuition need not be purely anatomical or histological. It can be made even romantic and poetic without endangering scientific fact.

A clear exposition of reproduction in mankind may be desired by a naturally curious boy or girl. This may be given in private talks between the tutor and the pupil. In the case of serious students of from sixteen to twenty, it may be possible to give class lectures on sexual physiology, especially if the students have been gradually prepared for this course. But at the present stage in the development of sex teaching many teachers agree that private instruction is the better method in the majority of schools.

At the outset the instructor should stress the intimate connection of the brain and the sexual system. The structure of the reproductive organs should be explained, their rapid development at puberty, their high racial purpose and their hygienic care. The difference in the germ cells of man and woman should be shown. Several volumes on reproduction contain illustrations of the spermatozoon and the ovum. Young men and women of the nubile age are likely to ask direct questions concerning the physical union of the sexes. They may be betrothed and on the eve of marriage and yet lack much necessary knowledge.

The more pertinent questions can be answered in a perfectly grave, dispassionate and seemly manner, and it is safe to state that the honesty and frankness of the teacher will win the gratitude and respect of the inquirers. The experienced married adult often fails in apprehension of the very acute and often terribly perplexing conflicts of the mind endured by unenlightened or half-enlightened young men and maidens who are about to marry. This wholesome demand for physiological and hygienic knowledge must be gratified by explicit and honest information. So profound is the prevailing ignorance of sex that it is often necessary to frame answers in the very simplest language. Decent-minded youths, who may only know the vulgar terms for the racial organs, are frequently ashamed to speak of them. The Latin words used by educated persons should be explained by the teacher.

There are now several reliable volumes upon marital hygiene which may be safely recommended to young men and women upon entering married life.

Sex Psychology.— This includes the study of human sex selection, the evolution of modesty, the relation of the amative impulse to the main activities of the mind, the development of sexuality in childhood, and adolescence and its normal manifestations in the adult life, the origin and nature of aberrations of instinct, the question of sex education, the emotional and mental differences in the sexes, discussion of the forms of human marriage,

inquiry into the source and the practice of sexual morality, and various sociological considerations.

This comprehensive subject cannot be neglected by the earnest teacher, social reformer, physician, alienist, jurist and clergyman. It is at the basis of a practical sociology. It is a fundamental part of the ethics of sex. It is a key to the study of human nature.

Interest in the psychology of sex is seldom shown by adolescents. Most of the volumes on the subject are too scientific in temper and in terminology to appeal to the average young man. Moreover, they are costly and in some instances difficult to obtain. For the teacher the study is indispensable for a comprehensive view of the interaction of body and mind in the sexual sphere, for an understanding of development of the sex life and as the bedrock of rational sex ethics. Even a little psychological knowledge may protect both young men and young women from the perils of life, and assist them in choosing the right partner and in making marriage harmonious.

Anthropology is a great storehouse of data for the guidance of teachers in the evolution of human love and sex relationships. All pedagogues should be acquainted with the works of Frazer, Crawley, Hartland, Reclus, Heape, Westermarck and Jung. The sex question of to-day cannot be viewed with adequate knowledge if the study of man's erotic development from the primitives of the human race up to the civilised human beings of our own time is

omitted. Anthropology lets in the light upon the origin of the fear of the sex force, the meaning of surviving taboos, the part played by symbolism in culture, the socialising influence of the amatory impulse and the moral problems of sex.

Hygiene of Sex.— This is of paramount importance. The care of the reproductive organs and functions involves both physical and psychic direction. If the reverent, non-prudish and non-prurient attitude is encouraged from the earliest years of childhood there will be solicitude for the preservation of the health of the whole body. Respect for the body engenders regard for hygiene.

Both sexes should be told the importance of frequent local ablution, as well as cleansing the whole surface of the skin. Indolent, ease-loving adolescents should be advised to find some congenial amusement necessitating free exercise of the muscles. Compulsory sports or athletics are not advisable; but everything should be done to stimulate a liking for the open air and active exercise. Diet must be sufficient and plain. Regularity of bowel function is essential. Special instruction is necessary for girls on the hygiene of menstruation.

The aim of the parent and teacher should be to substitute vigorous games, inducing a wholesome excitement, as a counteracting force to the excitation wont to arise from mental causes when the body is habitually inactive. Lying awake in bed after a good night's sleep should be discouraged. Over-fatigue must be avoided; for nerve and muscle tired-

ness, causing restlessness and wakefulness, is often an exciting factor. Needful discrimination must be used in recommending fatiguing exertion to the young. On the other hand, endurance and hardness must be fostered. The point of importance is not to urge the too willing child to activity that produces a depressing fatigue. The feeling of tiredness should not be that of painful exhaustion.

Sexual perversities and bad habits must be checked as early as possible by therapeutic confidential talks and appeals to the emotions. It must be repeated once again that dire threats, violent denunciations and unsympathetic reproaches should be avoided. All counsel must be inspired by sympathy, the cultivation of self-respect, honour for the generative power, and idealistic views upon the love of the sexes. Overstatement of mental and physical risks, as many high authorities assert, may produce the very results that we wish to combat.

Sexual Ethics.— Moral teaching must have a psychological basis. Facts must be faced boldly. There must be no pretence that the struggle for chaste living in a powerfully sexed young man is very simple. The striving may be likened to a stern athletic contest and moral mettle and resistance aroused in the youth. It should be insisted that strength of will is manly, that virility endures if it has not been abused and that happy married love is the ultimate reward of a process of training in restraint. Both sexes should look forward to an early marriage as the right state of life in maturity.

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There should be warning against entering conjugality without deep affection.

Warnings against the dangers of flippancy, vulgarity and indecency in our view of sexual matters are imperative. A clear distinction between scientific interest and a shame-faced, idle curiosity must be explained with great care. Many persons of reputed education still fail to perceive the difference between lascivious speculation and wholesome ethical and psychological inquiry.

Instruction concerning the perils of venereal diseases is a part of both hygienic and moral enlightenment. This matter cannot be shirked. Many adolescents fall into danger through sheer ignorance. Mere vague exhortations to purity are inadequate. The evil must be shown in all its bearings upon the individual, the family, the community and the nation. The warnings must begin at puberty. We cannot dismiss our responsibility to youth and the coming generations by pleading that the subject is "unfit for discussion in polite society," "unsavoury" or "revolting." The consequences of these diseases are undoubtedly disastrous and repulsive. For this reason every means of prevention and cure must be employed, and the preventive measures must begin with the instilling of respect for the procreative power, refined ideas upon sex love and an enlightened social sense.

The basis of sexual morality is the recognition of the rights and claims of others and the desire to shun the infliction of injury to our neighbours.

When it is known that an enormous number of young men fall victims to one or another of the two pernicious diseases resulting from prostitution and reckless promiscuous intercourse, it is criminal neglect to refrain from plain speaking. If venereal affections can be reduced remarkably in a short time, as in the case of Bosnia, by the institution of public instruction upon this social peril, it is obvious that the spreading of knowledge in other countries is likely to prove equally efficacious. The tremendous increase of these diseases during the European War calls for a continued vigorous propaganda.

The bulk of young men are still disposed to treat gonorrhœa lightly. Owing to our amazing ignorance of all matters appertaining to the sexual life and the darkening of the subject of this racial poisoning, the view persists that this infection leaves no after-effects and that it can be cured in a few days. Need we wonder that tens of thousands of the erring and the innocent suffer through the consequences of these concealed infections? It is not only the vicious who are punished. Chaste wives are constantly infected by their husbands, little children contract the diseases, and infants are exposed to this terrible taint.

Young men should be told that neglected gonorrhœa often produces permanent injury, such as the blood-poisoning known as septicæmia, inflammation of the bladder, kidney affections, disease of the prostate and the urethra, and some of the worst form of arthritic or joint rheumatism. Many cases

of chronic joint inflammation, incapacitating the victims from work, are ascribed to gonorrhœal infection in early life. The results upon women are even more appalling. Many physicians attribute fifty cases of sterility out of a hundred to this cause. The poison often penetrates to the ovaries and sets up serious conditions. Sepis is apt to occur after child-birth. Some cases of abortion are due to this ravaging ailment. Iritis may affect the eyes, and blindness in the newly born is a common result. This specific ophthalmia is highly infectious, and often attacks persons living regular lives. Much uterine trouble is attributed to gonorrhœa.

The immediate symptoms of syphilis and the devastating effects of its sequelæ should be explained to both sexes at puberty. As many are poisoned soon after puberty, and some before, the need for timely monition is manifest. Syphilitic poisons are liable to assail any part of the body long after the disappearance of the primary symptoms. The spirochœtes (germs) find their way into the vital organs and sometimes reach the heart and cause angina pectoris. They penetrate the brain and the nerves, producing meningitis, paralysis of one side of the body or of the legs. General paralysis of the insane is another manifestation of syphilitic disease. Locomotor ataxia is one serious sequel. Dementia may be caused. Blindness is far from rare.

Syphilis is heritable, and the offspring are often attacked by convulsions, inflammation of the mucous membranes, wasting of the tissues, bad growth of

the teeth, deafness and mental defectiveness and idiocy. Premature births and still-births are a common consequence.

It is apparent that ethical admonition to purity should be supported by clear statement of the physical and mental tragedies arising from venereal contagion. The dangers can be indicated without terrifying the young man into the belief that it is impossible to escape them whether one is chaste or unchaste, and inducing the morbid dread known as syphiliphobia. It should, however, be pointed out that the risks for the loose-living are extremely high, and that one hour of dissipation may be the source of suffering and sorrow for a lifetime. There may well be stress on the sordidness of mercenary intercourse of the sexes, the social injustice, the coarsening and brutalising effect of prostitution, the perils to the race and the serious risks of loss of virility and a capacity for happy married love.

CHAPTER II

INSTRUCTION OF YOUNG CHILDREN

I

The appropriate opportunity for beginning to teach the child the rudiments of reproduction usually occurs in the first stages of childhood. Wonder often arises in the mind of a boy or girl at the birth of a brother or sister, or at the breeding of domestic animals and household pets. Questions are addressed to the parents as to the origin of life. Whence comes the infant? How does the mother know that a new child will be born? These are interrogations that occupy the mind of every intelligent child. Even when there is no direct questioning, the parent may still assure himself or herself that the child is speculative and curious.

Frank-natured children who have not been repressed unduly are sure to ask direct questions. This frankness must be met with parental candour, sympathy and tact. Prompt and kindly response to the inquiries is essential from the outset. A loving talk must precede all formal scientific education, and the impression made by this candid conversation prepares the way for later and fuller instruction in the school or lecture-room.

It is obvious that the child who questions the mother has a natural confidence. Every means should be observed to cherish this good faith and not to divert it nor to impair it in any way. The mere statement that God "sends" babies, or that storks bring them to the parents, does not satisfy the average child. Most children show a capacity for rational thinking, and even the infantile mind is sometimes astonishingly logical.

Let it, then, be taken for granted that the mother desires to impart the necessary knowledge to her child as early as possible in mental growth. This period may be ten years before the coming of the pubertal development. The child of three or four may make inquiry in a perfectly natural manner. Although there must be certain differences in the method of instructing boys and girls of the age of fourteen, younger children may be taught on a similar plan. It is never advisable to accentuate too strongly the sexual differentiations in childhood. What is fitting for the boy to know should be also fitting for the girl in the graduated lessons of sex physiology.

II

The examples of sex instruction that follow may, of course, be modified, amplified or revised at the discretion of the teacher, and in regard to the age, intelligence and idiosyncrasy of the pupil. The language should be simple and homely. The poetic and symbolic can be blended with practical enlight-

enment, and the whole subject rendered interesting as well as serious. In words such as these the mother may reply to her young child's first questionings:

Lesson I.— Coming to Life

You were very surprised this morning when you found that pussy had four beautiful little kittens cuddling up to her, and you have asked me where the kittens came from. It seems very wonderful that yesterday there were no kitties, and to-day there are four of them, all alive and hungry. But the kittens were growing for a long time, safe and warm in the body of their mother. It needed many weeks for them to get ready to come into the world as soft, warm, furry kittens. You see that their eyes are still closed, and that they are weak on their legs, and not able yet to romp about, as they will do in a few weeks' time. When you were born you could not see at all clearly for some days, and if I had made a sudden loud noise you would not have heard it.

In a few days the kittens will see, and they will begin to know you by sight. And now I will tell you how the kittens grew in the body of their mother, because I want you to learn what a wonderful thing life is, and how all the birds and the animals and men and women are born. The kittens grew from tiny seeds or eggs in the body of their mother. You know that if I take a pea and put it

under the ground in the garden that the warm earth will make it grow. In a few weeks a little sprout shows above the soil, and soon it becomes a tiny leaf, and goes on growing till it climbs up a tall stick. If you like to put some seeds of cress on a piece of wet flannel you will be giving life to a plant. This is very wonderful and you can try it for yourself.

The seed from which the kittens come is very tiny indeed. But it grows and grows and is fed by the mother's blood. You know that puss has been hungrier lately. That was because much of the food that she ate had to feed the kittens that were growing within her. Now perhaps you understand that all living things come from seed or eggs, just like trees and plants grow from seed sown in the earth.

In old days men used to call the earth "the Great Mother" and "Mother Earth," because the earth is the mother of the huge oak-trees that spring from acorns and of the lovely flowers of the garden. And the plants and the vegetables that grow on the earth are the food of many animals, such as elephants, camels, cows and sheep.

When the kittens were big enough to be born they wanted to leave the body of the mother and come into the light. So they found their way out through a part of the body which has been called the gateway of life. And now you see they are quite alive and drinking the milk that is made in the breasts of the mother.

Lesson II.— Birds and their Young

This morning let us walk across the meadow to the copse and look for birds' nests. I want to show you a blackbird's home, or nest, with the eggs in it, which will in a few days become little birds with large, hungry gaping mouths and almost naked bodies. I think we shall find a nest in that blackthorn bush with the pretty white blossoms showing. Do you know that those blossoms will turn into little sour plums called sloes, and that some of the sloes will fall on the ground and after some time make other sloe or blackthorn bushes? You see again that all living things come from seeds or eggs.

Now I have found a blackbird's nest with bluey eggs spotted with brown. There are five of them. Each one has a tiny bird in it, and the eggs were dropped in the nicely made nest by the hen or mother bird. You know there are two sexes in birds — the males or cocks, and the females or hens. The hens are the mothers and the cocks are the fathers. The father bird is blacker than the mother bird, and he has an orange beak. He is very fond of the mother, and keeps near her for many weeks in the spring. While the hen is sitting on the eggs to keep them warm and make the birds in them, the father goes to find food for her. He sits on a bough not far from the nest and often sings a cheerful song to his wife or mate. When the young birds are hatched, the male bird feeds both them and

the mother, and keeps watch against enemies, such as hawks and crows, or cruel children.

If you feel one of the eggs you will find that it is warm. If it gets cold the little bird inside will die. After several days the chicken in the egg has a few feathers, and his beak grows. When he is ready to come out he picks a hole in the shell, pushes his head through and wiggles out. The eggs grow in the body of the hen, and in March or April she has the nest all ready to lay the eggs in. But before she begins to make the nest she finds a male bird, or mate. She chooses him because he is strong and brave and kind. The hen knows that she must have a protector while she is sitting on the eggs and attending to the young ones, and she wants a mate to help her to build the home. Just as your father and I love one another and you, so the male and female blackbirds love one another and their family.

Lesson III.— Butterflies

You have seen the blackbird's eggs and learned something about how birds are born. To-day I want to tell you about butterflies. Come into the garden and let us look for butterfly eggs. Here are some on this cabbage leaf, little specks all clustered together. Inside those specks of eggs are tiny grubs, or caterpillars, waiting to be born. One day they will bore their way out of the eggs and begin to feed on the leaves. They have strong jaws and are able to eat large holes in the leaves. When the

caterpillars are big they seem to get sleepy and tired. They leave off eating and a shell begins to grow over them. They then turn into pupæ or chrysalises. The chrysalis lies as though it was dead; but it is not really so. Inside the shell a white butterfly is forming.

It is very strange and wonderful that the butterfly, which only lives for a few days, should be so long in the making. First it is an egg in the body of the mother butterfly and is laid on the cabbage leaf. Then it becomes a caterpillar and eats hungrily till it changes to a chrysalis; and at last the perfect insect, a fine white butterfly with black-spotted wings, comes into the sunshine and flies about, seeking for a mate.

If the butterfly is a female, or mother, she soon gets eggs in her and looks for a nice young cabbage on which to lay them. When she has done this her life's work is over and she soon dies. But she leaves behind her a great number of eggs, which are the beginnings of more butterflies.

Lesson IV.— How Fish are Born

I have told you something about birds, butterflies and kittens and how they all come from eggs or seeds. Let us talk to-day about fish and how they are born. It is a curious thing that the egg of a salmon is very much bigger than the egg of many animals that are much larger. We call the eggs of salmon roe. A salmon's egg is almost as large as a

pea. It is like jelly, and if you drop it on the floor it will bounce like a ball. Inside that little ball of jelly is the germ or seed of a fish that may grow to fifty pounds in weight. You know that a little acorn will make a huge oak.

Only the female or mother salmon has eggs. She has very many thousands of them. In the autumn these eggs swell and are called "ripe." This means that Nature is anxious for more salmon to be born. Nature always wants plants and animals to increase, and that is why she gives them an enormous quantity of eggs.

When the mother salmon feels that she would like to get rid of some of the ripe eggs, she grows restless, and swims up the river to the higher part, where the water flows over a nice clean gravel bed. On the way she meets the father salmon, who goes with her. This is called pairing. In the spring the birds pair before they have young ones. We may say that the two salmon are a married pair, for they keep together for many weeks. The place where the female salmon lays her eggs is called the redd or spawning bed. Before she lays the eggs, the male salmon helps her to make a number of little hollows in the gravelly bed of the stream. The eggs are passed from the body of the mother salmon into the holes, and both the father and mother keep watch over them for some time.

But the mother salmon cannot make young salmon without the help of the father. If she laid the eggs and nothing was done to them they would never

become little fish. So the male salmon covers them with milky stuff, called milt, to make them fruitful or fertile. This means that the milt must be added to the eggs before tiny salmon can be born.

Lesson V.— Seed and Plants

You know now that both the male (or man) salmon and the female (or woman) come together to bring young ones into life. In plants we shall find the male and female, as we do in the animals. Some plants are both male and female in one, but in others they are separate plants. You have tasted dates. These fruits grow on big trees. One tree may be called the father and another the mother, and unless the two grow near together there will be no young dates.

When plants have flowers the male or father part is called the stamen and the mother or female part is called the pistil. Before the little plant can grow in the seed a powder called pollen from the stamen must fall on the pistil. I have told you that Nature wishes many animals to be born. She is just as anxious that there shall be trees and flowers; so she provides plenty of seed. In the "clock" of a dandelion, the feathery seeds that you often blow into the air, are as many as 240,000. Some of these thousands upon thousands of feathers, after dropping to the ground, turn into little dandelions.

Some plants are able to make seed by the help of the wind, which blows the pollen on to the pistil.

These are called wind-loved plants. Other plants grow seed through the work of insects, and especially the busy bees, that come to the flowers for honey. If you notice a bumble bee you will see powder or pollen on his hairy body, and this pollen is left on the pistils of flowers to make new flowers bloom on new plants.

The flowers that insects visit are generally very brightly coloured, scarlet, yellow or blue, and they have sugar or honey in them. While the bee is getting honey to eat and to store up for the winter, he does not know that he is helping to make plants. In hot countries, where there are very tiny birds, known as humming-birds, plants are increased by these birds carrying the pollen from one flower to another.

Young plants are not born from the bodies of other plants, but from Mother Earth. The seed falls from the plants when it is dry and ripe and lies on the ground, sometimes covered by dead leaves, and in time it bursts and the shoot of a baby plant comes above the soil.

Lesson VI.— Wonders of Birth

In some very curious living creatures, such as worms that you see in the garden and leeches that swim in ponds, the father and mother part are in the same animal. It is when we begin to learn about the higher kinds of animals, the birds, four-legged things and men, that we find the father part and the

mother part in two different persons. Some animals are nothing more than a skin, a stomach and a mouth, like certain kinds of live sponges. Creatures of this kind grow new creatures out of themselves by casting off parts of their bodies. Among the rocks of mountains are beautiful white crystals which grow to a certain size and then make other crystals. It is so with some sorts of animal beings.

When the mother part and father part are found in the same living creature it is able to have young by very tiny specks of the two parts coming together. The mother part is generally much larger than the father part. Some oysters have both parts and others only one. The same thing is seen in garden slugs. In some water-animals the father part and mother part fall from the animal and come together to make a new being. Sometimes these two-in-one animals can separate themselves into two halves. This is called cleavage or division. One of the animals that splits off parts of the body to make another living creature is the sea-anemone, and another is the jelly-fish.

Lesson VII.— Child Life

You have asked me how you came to life and I will tell you. You have learned already several interesting and wonderful things about the coming to life of some insects, birds, fishes and cats. When your father and I knew that we loved one another,

and were married, I hoped that I might have a baby of my very own and so did your father.

One day I felt that a little live creature was beginning to grow in me, and I knew that I should have a child. For several months you grew inside me, safe and warm, not far below my heart. At first you were only a seed, but month by month you began to shape into a little boy. I could not tell then whether you would be a boy or a girl and I did not know till you were born.

You lay in a nest, which grew larger while you were growing, and before you came into the world, through the gateway of life, I knew that you were alive and getting bigger, because sometimes I could feel you moving. Some of the food that I ate came to you from my blood, which passed through your little body and made you strong.

At last you had grown big enough to come into the world and to leave the warm nest. Like the chickens in the egg, you wanted to come out, and you found the way. When you were born you were tiny and helpless, and felt cold after being in the nest. I was very happy when I saw my dear little son, and took him in my arms to warm and feed him. For a long time you were fed on the milk from my breasts. When you grew bigger your teeth began to come and you were able to chew food.

That is how my son came to life. He is a part of myself, and that is why I love him and he loves me.

Now I have explained all that you want to know. If anyone tells you any different story it will not be true.

Lesson VIII.— Our Wonderful Bodies

When you are older and want to learn, and can understand some things better, you will learn about the body, or the living house in which you breathe. It is a very wonderful machine and so wonderful that even wise men are still learning something new about it. I wish you to know while you are quite young that the body is precious and that you must take care of it, and understand it, like you would take care of something that you valued very much.

All animals that have bony backbones are called vertebrates. You and I are vertebrates. Some animals, as you know, do not get milk from their mothers when they are little. You and I were fed on our mothers' milk, and we are called mammals. We are the highest kinds of mammals in the world. This is chiefly because we can think much better than other animals. Our brains are what we think with, and we ought to learn how to think well, so that we may act rightly, keep ourselves well and be of use to others by acting wisely and kindly.

If we do not know anything of our bodies we are sure to make mistakes sometimes. All children have to be taught what they should eat and drink, how to keep clean and other important matters. The monkeys, who are next below us among the mam-

mals, know many things by instinct and do not need to be taught. But life is more difficult for human beings and without thought they would be worse off than many animals. If a young monkey is thrown into the water instinct will tell him how to swim. But a boy has to be taught how to swim.

The body can only be kept in order by warmth, air to breathe, food and drink, rest, work, play, and getting rid of waste things. This keeping the body clean outside and in is very important. A part of the useless matter that is amongst our food and drink must be sent away from the body. Some of it goes through the skin, which is full of millions of tiny holes, or pores, and is called sweat. If the body did not breathe through the skin it would soon die. Washing is necessary to remove some of the liquid, or sweat, that stops on the skin, and to keep the pores clean and open to the air.

Another part of the waste stuff is passed out of the body through the bowels, below the waist. The outside passage is called the anus. The watery waste matter comes out in front of the body. Now I want to tell you that very silly boys and girls, who have not been brought up properly, often make stupid remarks about these parts of the body. Don't pay any attention to them. There is really nothing to laugh at in this getting rid of substances not needed in the body. It is foolish to talk unnecessarily about these duties or to pretend that they are either shameful or funny.

When you are older you will learn more about

the uses of certain parts or organs of the body; but until you are big enough to understand, just think of them as sensibly as you do about the eyes or the ears. I mention the parts now because I want you to use them properly all your life. Very much pain and illness come from not attending regularly to getting rid of the unwanted matter through the two passages. Many men and women are ill all their lives because they have not formed a good habit in this way when they were children.

The urine, or water from the body, should be passed off directly the feeling is uncomfortable, and you should make the same rule about the excrement, or unwanted matter, from the bowels. I can hardly tell you how important it is to remember this. It is a matter that concerns not only the body but the mind. Your happiness depends very much on your doing these duties regularly. Many children get the bad habit of holding back the waste material in the bowels. They all suffer, sooner or later, from this foolishness.

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The important points to observe in the early teaching of children are: (1) A frank, natural response to curiosity; (2) Avoidance of any suggestion that the question is unusual or startling; (3) Cultivation of a wholesome interest, as though the subject was as entirely permissible as arithmetic or geography; (4) Repetition of the fact that living creatures grow from seed, like plants; (5) A blending of scientific truth with the poetry and romance

of nature (this can be accomplished by talks during country rambles and by reading stories of the fairy-land of natural history); (6) The encouragement of experimentation in the raising of plants from seed; (7) Children should keep pets, and take an intelligent interest in their habits; (8) Defence of the child against prudish persons or the unclean-minded by instilling sound knowledge in a natural fashion; (9) Strict attention to hygiene, the avoidance of overfeeding and a stimulating diet, and too long hours in overwarm beds, and insistence upon the need for frequent washing of the whole body, free exercise out of doors, suitable gymnastics and loose-fitting clothing. For reasons of sexual health, as well as the general well-being of mind and body, strict regularity in relieving the bowels and the bladder must be observed. A full bladder on waking in the morning is often the cause of automatic sex excitement in quite young boys, as well as in adults; (10) Although the subject should not be rendered forbidding by an undue solemnity of mental attitude and tone of voice, there must be earnest effort to inspire veneration for the human body and its functions, and no hint of jesting upon the love of the sexes.

CHAPTER III

INSTRUCTION FOR ADOLESCENT BOYS

I

In the section of this volume upon the training of teachers there will be further counsel upon hygienic and moral guidance during puberty and late adolescence. The suggested course of instruction in the present chapter is designed for children at the age when the sexual impulse usually develops psychically as a result of physiological changes of a momentous character.

At this crisis the questions of young people are more pertinent than those of the little child. In the case of those who have received preliminary knowledge a fuller curiosity may be evinced at the age of puberty. It is, however, probable in some instances that shyness and reticence may arise. This reserve is the rule among children whose interrogations have remained unsatisfied. There is a defensive, secretive attitude at this period in the mental and emotional growth. But this reaction is seldom strong when the subject of sex has been unfolded by carefully graduated confidential and familiar conversational teaching by the parents.

We have now reached the stage when the teacher

may be called upon to continue the teaching of the parent or to begin the whole course of tuition. There is divided educational opinion upon the methods of training the child from twelve and onwards. Some authorities approve of class instruction, while others advise private and personal teaching. We shall return to this matter in another chapter.

II

Lesson I.— The Poetry of the Human Body

The word *poetic* has more than one meaning. It may signify anything that can be expressed in poems, songs or verses, or may denote something that can be described as *beautiful* or *sublime.* When we say that a thing is *sublime* we wish to express that it is exalted, fine, noble and worthy of reverence. With perfect truth we say that the human body is sublime. You will remember that our greatest poet, Shakespeare, describes man as a "masterpiece." Other poetic minds have paid proper reverence to the body. Walt Whitman wrote with admiring enthusiasm of the parts of the wonderful mechanism of the body of mankind.

This respect to the sublimity of the body has been shown in *Art* ever since men began to shape clay or to draw figures on stone, bone or wood. All the works of great sculptors, from the days of the ancient Greeks until our own time, manifest a sense of loving esteem or æsthetic appreciation for the beauty of the human form. Painters in all the

cultured nations, and artists among the savage or primitive people, have proved that humanity is deeply interested in its own wonderful image. And in the poetic language of the writer of the Book of Genesis we read that man was shaped in the image of the Creator.

This respect for the body is the sane point of view. But another view arose among men of olden days, and this was a disrespectful view. Misguided minds came to believe that the body ought to be despised as something shameful. They knew that certain physical or bodily desires if not rightly controlled and used for their natural purposes bring suffering and misery. This is perfectly true. But the despisers of the body and its functions confused *use* with *abuse,* and condemned the whole scheme of nature, ignorantly and obstinately.

This asceticism, carried to an extreme, actually made men admire those who abused the body under the conviction that virtue would result from such abuse. There were men who aroused respect by gross uncleanliness. The more filthy and half-starved were their bodies, the more these fanatics were admired.

Asceticism of this kind was the outcome of *fear of the appetites of the body.* Now there is no question that we have physical longings that are often very powerful and threatening to our peace of mind. These yearnings are, however, not evil in themselves. They are natural and necessary desires. Hunger is a natural daily sensation. A desire to

love a person of the opposite sex and to be loved in return is also a natural law. These longings, when not directed by reason, may lead us into sin and bring terrible consequences in disease and unhappiness. It is therefore very essential that we should understand the nature and the force of our appetites and how to keep them within bounds. We must learn also how this force may be employed for our highest good and the well-being of our neighbours.

The poetic, or idealistic, view of the body teaches us respect for this great masterpiece of nature, and our respect urges us to cherish it. Let us say that our bodies are given to us as a trust to be used rightly. If we have a delicate piece of machinery, like a watch, or a wonderful instrument, such as a microscope, we value it and use it carefully. We need hardly say that the human body demands even more care. Not only in our own interest is this imperative. It is a part of our duty to society and to those who will inherit our passions, moral weaknesses, infirmities of body and other tendencies. We have to hand on this great trust of Life. We do not die and become dust. The germ of our life goes on living eternally in our race.

From the remote past we have inherited prejudices and repugnances that sometimes strive with our sense of reverence for the body and its functions. A deep-rooted ancient prejudice may have a strong element of sense in it, or it may be a degrading superstition without any value whatever.

It is fairly certain that we all share a common human prejudice against being washed when we are little children. We have to be taught that it is worth our while to keep the skin clean. If any tendency to disparage the body or to ignore its marvels lingers till the age when we are approaching manhood, we should endeavour to counteract it by a common-sense point of view. Common-sense tells everyone with any capacity for thinking that the body is wonderfully made. If we correct, deepen and improve ordinary common-sense by scientific knowledge the body is revealed to us as even more marvellous than we had imagined.

The poetic estimation of the body inspires admiration for line and form. There is beauty in both the male and female human external body. In the working of the organs within the framework there is a beautiful mechanism that also invokes admiration. By an elaborate chemistry our food is converted into blood, bone and tissue. We grow from a microscopic ovule or egg, for nine months before birth, and this growth is continuous throughout life. For even after attaining middle age there is a kind of growth in the constant repair of energy and tissue.

The telegraphic system of our nerves is awe-inspiring. The romance of sensation and motion is deeply fascinating. Every part of the organisation has communication cords with the brain, some of them so minutely constructed that their terminations cannot be seen even by the aid of a powerful micro-

scope. These highly electric nerves are the life of the body. They flash their messages of joy or pain. In health they thrill with rapture. Where misused, they give warning by painful sensations.

Think of the magic and poetry of the brain! In substance this organ is apparently nothing more than a mass of grey and white matter. Yet it is regarded as the acme of Nature's handiwork. In that pulp, weighing about three pounds, are all the potentialities that have made Man the lord of creation. Here are the germs of the noblest virtues, the supremest arts, the highest imagination. The development of this astounding organ in mankind has been the source of all progress since the days when our ape-like forerunners, possessed of no speech but a few cries, and lacking implements, contended with fiercer and more powerful animals.

In these mysterious convolutions of the brain is the home of the spirit, the soul, the psyche, that stupendous energy which baffles understanding and has bewildered men's minds since the dawn of speculative thought. We are peering into a vast realm of much that remains unknown when we contemplate this grey matter within the skull. Aladdin's enchanted cave had no such magic as is here revealed to the wondering gaze of science.

For the beginning of consciousness, which is the necessity of thinking, we must seek among certain sensitive plants that respond to touch or stimulation. There is the curious insect-eating sundew or drosera, which feels the tiniest insect when it alights

upon its trap. We pass on to the lowly forms of animal life and find in the lancelet, a fish-like creature, another link in the long process of consciousness and thought. This animal is a kind of worm, and is bred in sand-beds of the sea. It has a rudimentary brain and a nervous system. The two sexes can be distinguished in the lancelet. We must remember that the higher we ascend in evolution the more marked are the sexual differences.

The lancelet is an instance of the transition to the vertebrate animals, which possess a very complicated organism and vastly superior brains. In the fish we trace brain development, and upwards through the quadruped to the man-like apes, and finally in Man we have the highest potentiality of brain that has been evolved.

The artist and the poet show us the beauty of the body, and by means of imagination and reality they teach great lessons to the mind as well as delighting our sense perception of loveliness. For gaining truth concerning the structure and functions of the body we must use the scientific method. Now Physiology, which tells us the truth of the body, and Psychology, which gives us knowledge of the working of the mind and the sources of human behaviour, are both young sciences. For a long time facts about the uses of bodily organs were scarcely known. Men made guesses and often went astray. When the body was despised all inquiry into its mechanism was discouraged. The examination of the organs by the dissection of dead bodies was for-

bidden. How could it be possible to understand the body machinery when students were hindered from learning anatomy and physiology by dissection?

But courageous seekers for truth, men of science and physicians, swept away the vague speculations of the ignorant, and began to study the human body in every part. There is still very much to discover, but much has been learned. The great Descartes, born in France in 1596, studied the human frame with immense pains. Harvey made the important discovery of the circulation of the blood, in 1628, which "caused a general stupefaction" among the guessers and the non-experimental speculators. Many discoveries have enriched our knowledge since the days of Harvey, and each fact that we wrest from the wonderful book of nature deepens our sense of the sublimity of the human body and mind.

Lesson II.—The Glands and the Emotions

A gland is an organ of secretion. A secretion means a severing, a separation or a putting apart. Thus the stomach secretes gastric juice for purposes of digestion; the salivary glands secrete the fluid into the mouth, to aid mastication, or chewing, and the eyes are supplied with the liquid from the lachrymal glands.

Let us examine the nature and the use of the typical glands that produce a watery humour, which, in excess, we call tears. The movement of the eye

is aided by the lubricating fluid from the gland above the eyeball. When we wink the fluid is distributed. Under ordinary conditions we are scarcely conscious of the water in our eyes. But certain feelings of pleasure, wonder or pain make us realise that the eyes are being filled with an increased supply of liquid.

Grief or anger brings tears to the eyes. The sight of a lovely object may have the same effect. In pain we try to stem back the tears that flood our eyes involuntarily. In sorrow many find relief in weeping. Joy also brings "tears of gladness." Sympathy is another stimulant to the tear glands. The connection between states of feelings and mind and the glands that secrete tears is therefore a very close one.

The bile poured out from the liver is apparently a help to the digestive process. When the flow is excessive we experience the discomfort of the disorder called biliousness. Depression of mind is associated with bile. We speak of a melancholy person as *atrabiliary*. The ancients traced sensations in the liver to the emotion of love. Undoubtedly this gland is affected by mental influences, and its condition under certain stimulations or depressions acts upon the mind. We are all familiar with the remark that the question whether life is worth living "depends on the liver." A healthy, soundly working liver is certainly an aid to contentment and cheerfulness.

Some of the glands assist in alimentation, or the

nourishment of the body, and others plays a double part — *e. g.* in the bodily upkeep, and in generation, or the passing on of life. One of the glands common to all mammals, the animals that feed the young from the breast, is that which secretes sweat through the pores of the skin. It is conjectured that in a very early period of man's evolution the mammary glands (lacteal secreting organs, or female breasts) were developed locally from the sweat glands.

The part played by glands in reproduction, or the procreation of new beings from the bodies of the parents, is extremely complicated and highly important. In the males of animals and mankind several secreting instruments are devoted to the task of carrying on the undying flame of life. The real use and functioning of some of the internal glands associated with the procreative activity are not yet clearly comprehended. We know, however, that the mental and physical interaction of both the internal and external glands is very powerful.

The seed of the male is known by its Latin name *semen.* It is produced in the *testes* or *testicles.* These life-giving and precious organs are found in all the mammalia. They are oval in form, and glandular, and they are protected by a thick bag, the *scrotum.* The *seminal vessels* are attached to the testes. Some physiologists are uncertain whether these are glands of secretion or simply reservoirs for the semen. Within the minute tubes of the testicles, which are said to measure a total of over 4000 feet, are the life-giving germs, sperm or

seeds. These can only be seen through powerful microscopes.

The connection between this reproductive part of the body and the seat of reason, the brain, is remarkably close. Some thoughts of the brain flash messages to the organs of sex, and during certain states of the organs messages are sent to the brain. There is therefore a remarkable mutually dependent relation between these glands and the brain.

From the ages of fourteen to sixteen some important changes occur in the testicular glands as well as in other parts of the body. Before that period of early manly development the glands contain cells which will ultimately divide and increase and become *spermatozoa.* These are the finished products of the life-giving element, and they swim in a fluid secreted by sundry glands.

The glands of the testicles are influenced by thought, by the simple forming of the semen and its accumulation in the tubes, and by excitations of various kinds deliberately performed. *This fact is of extreme importance to growing youths and to full-grown men.* The spontaneous feelings, that many boys experience at the age of fifteen or sixteen, and sometimes earlier, are often quite beyond control of the mind. They arise in the generative organs, not in the mind, but the sensations are carried by the nerves to the brain. Most often a thought in the brain conveys the message to the life-giving organs.

Now the less thought given to the sexual organs during the time of growth in childhood and youth

(adolescence) the better for the health of body and mind, and for the ensuring of a vigorous manhood and happiness in life. This does not mean that we must be careless in the matter of washing the external parts, and attending to the expulsion of urine. It means that thought should not be idly directed, or without real necessity, upon organs of the body which have not fully developed and are not yet ready for the great and solemn racial use.

Every young man should know that the testicles do not only produce the germ of another human being, but that there is a substance in their secretion which affects the growth of bone and flesh. The semen is also required for the development of the brain. This is the vital force necessary for both mind and body. A waste of this fluid causes a dull mind and a languid body. Its right preservation assists in the acquirement of knowledge through study, and gives muscular strength and nervous staying power.

Care for the glands is imperative, and this care involves constant self-control in youth. The life force must not be frittered away while the body is shaping into manliness. If the spontaneous involuntary sensations arise, there is a remedy. Immediately substitute another feeling. This can be done by physical or mental activity. The Spartan athletes mastered their emotions, and so may you. Join in all the games and sports that promote vigour, use the energy and absorb the superabundant vitality. Avoid solitude, brooding and moping, and cul-

tivate hobbies that engross the thought and make life interesting day by day.

The glands of the sexual or genital system are linked up so closely with the brain that we have here an illustration of the saying: "The whole man thinks." It must not be supposed that these glandular secretions serve only the purpose of reproduction. They are essential for the maintenance of virility of body and force of will and mind. Moreover, these fluids may be regarded as stimulants to moral conduct. Without them some of our strongest and finest aspirations would be lacking. This is proved by the fact that the removal of the testes causes not only marked physical changes, but has a deteriorating influence upon the character, the outlook on life and morality. *It is plain, therefore, that the seed is veritably the life of the individual as well as of the whole race.*

Lesson III.—The Approach to Manhood

The period of the passing from childhood to the adult or manly age is called Puberty. This word signifies hair-growth. In botany we speak of: "pubic down" on plants. Pubescence, or Puberty, denotes primarily the appearance of hair on the face and other parts of the male body; but it implies much more of a physiological (bodily) and psychic (mental and spiritual) character. It is the climax when the soul of man begins to awaken. New thoughts, dreams and longings arise in the

brain. The boy often begins to think seriously about religion, right and wrong, and questions of honour, duty and loyalty. There is a yearning for the unknown, a reaching-out for experience, a sense of restlessness. Work and sports divert attention from these states of mind, but sometimes there is an unaccountable uneasiness, or a restless feeling, or the mind may be clouded with sad or gloomy thoughts.

These feelings, or emotions, are due to chemical changes that are occurring in the body. In the last lesson we learned something about the glands. It is at puberty that new secretions accumulate in the vessels, and some of these enter the blood, pass through the brain and cause novel ideas and sensations.

The body begins to grow more rapidly at this period. The larynx of the throat enlarges, and the voice of a boy first "breaks," and then develops a manly, deeper tone. Signs of a moustache appear on the upper lip. Hair begins to show on the limbs, under the armpits, and on the pubic region at the base of the abdomen.

These new developments are extremely important. They mark a crisis in human life. The ideas that arise may influence the whole career. There is an increased interest in the opposite sex, and often affection develops towards a girl. This is quite natural, and should lead to healthy companionship and friendship. If the feeling is deep, it is mingled with respect and a desire to protect, help and sympathise

with the loved person. Such friendships sometimes merge into love between young people under the age of twenty. But this should be only a probationary period, for both the boy and the girl are still undeveloped and inexperienced.

The inward, or apparently uncaused, emotions and sensations at this age often perplex youths. They note changes in the life-giving organs which appear strange and bewildering. These changes mark the beginning of the human power for passing on life. The eternal life germ is beginning to form and to make its presence felt within the body. Dreams may occur in sleep, and some of the vital fluid may issue involuntarily. This occurrence often distresses boys during puberty. They do not understand that this is automatic and not uncommon among males. Some are alarmed and others ashamed at this manifestation. It should be understood that in some cases the seminal vessels overflow during the sleep, and that this happens spontaneously, like the act of sneezing.

The answer to the question whether this automatic expulsion of the seed is harmful must be very carefully considered. If the nightly emissions are very frequent it is a sign of great excitability of the organs, and the waste of valuable substance becomes a serious matter. This incident is not *necessarily* an indication that the boy is impure, or that he is addicted to improper handling of the parts. But these emissions during sleep are undoubtedly increased in frequency by letting the mind dwell on

desires that arise in the daytime, and by the habit of masturbation, sometimes called "self-abuse." On the other hand, there is no doubt that these occasional losses happen in the case of men who live perfectly chaste lives.

Many scientific physiologists and doctors of our day have reached the opinion after much inquiry that under certain conditions this occurrence is not unnatural. Some vigorous men store up more semen than is actually required for the chemistry of the body, and the surplus is expelled during sleep. It has been said that this phenomenon is "nature's safety valve." There is no need, therefore, that a young man should resort to any other means of relief when nature has provided this spontaneous discharge.

That these losses may become injurious is certain. They may be few and normal, or they may be excessive and morbid. In the last case there is undoubted injury to the system. *Young men must guard against any thought, desire or action that is likely to cause loss of semen either by day or night.* It is quite possible that if we all lived perfectly natural and healthy lives during youth this involuntary discharge might never occur. There is no doubt that it is frequently induced by allowing the thoughts to dwell upon sexual feeling. In the period of puberty these thoughts should be diverted as quickly as they arise. Every effort of control strengthens the will and makes control easier. The mind should be absorbed with many interests as a counteractive

to the spontaneous sensations which few of us can entirely avoid at all times.

Lesson IV.— Discipline of the Appetites

Appetite is the desire for satisfying a natural or artificial want of the body. The natural appetites in childhood are for food and drink, sleep, work, play and rest. Artificial appetites are acquired, and these desires are frequently very strong, such as the craving for alcohol, tobacco, opium, tea and other drugs and stimulants. All appetite requires control. Children have to be taught what food is best for the body, and when it should be eaten. There is always a tendency in human beings to undue indulgence of appetite.

Eating for the sake of pleasure and beyond the demands of the body may easily become a constant habit. Such excess is a waste, and a cause of several diseases. The glutton is disordered and often very corpulent, and his chances of a long life and a sound old age are much smaller than the moderate eater's chances. Even the desire for occupation may become exaggerated. There are people who do not rest and play enough. Others are inert and disinclined to take exercise.

At the approach to manhood a new desire usually awakens. This is the life energy, the vital impulse, the driving power of all humanity. It is associated with ambition to succeed in the world, to acquire

learning and to excel in the arts or industries. This is the racial force, the second great fundamental instinct. It is also a very noble emotion, capable of direction to the worthiest ends. The love of man for woman and of woman for man is the foundation of society. This sentiment inspires self-sacrificing conduct in the mutual aid of the two sexes. It is the source of home or family life, the love of children, and sympathy for one's fellow-men.

Love is of the spirit, or mind, and of the body. It is therefore composed of spiritual as well as physical desires, and these desires are intermingled in all the finest instances of married love. It is very essential for personal happiness, the well-being of the children who will be born to us and the good of the whole community that we shall not allow the physical impulse to overmaster the spiritual feeling. We have to strive against becoming the slaves of our passions. This is the chief discipline of life. For some persons it is a severe battle.

Now it should be known that nature is so anxious for the continuance and increase of the species or race that the love force begins to develop and to come into consciousness some years before marriage is possible. The instinct of love may assert itself long before the age when a young man is fit for the great responsibility of fatherhood. This gives rise to conflicts between the sense of right and wrong and the spontaneously awakening emotion or sensation. Religion, morality, the social rules, and

health indicate an austere repression of the physical appetite which often appears suddenly and unexpectedly.

This developing appetite should not be stimulated in youth. It must be clearly recognised and understood; but the force must be held in reserve, and repressed or sublimated till it may be used legitimately. There is a fine and an ideal estimate of the racial energy, and there is a debased and evil point of view. Social life is only possible when men and women have ideals of honour, unselfishness and kindness. There should be idealism in our esteem for all the spiritual and physical components of the love of the sexes. We cannot separate the two elements; they are indivisible. But we can preserve a healthy balance of the two forces. It should be known that the sexual impulse can be *sublimated or transferred.* If this impulse is not properly controlled it may cause the deepest misery to ourselves and to those whom we love. Rightly directed, this impulse may aid us in the highest and noblest achievements.

This vital energy is designed for creative purposes and should not be squandered viciously and idly. Until such time in manhood when circumstance permits marriage, the young man can make a *sublimated* use of the force. Remember that the energy has not only one purpose, but many. In the lesson upon the glands we learned that the eternal life germ or seed is used in the chemistry of the body and is absolutely necessary for this function

as well as for generating life. Sex energy is also essential for the formation of character, the work of the brain and the development of moral feeling as well as for impelling men and women to mate and continue the race.

Every great philanthropist is an instance of the sublimation of the sexual instinct. Great creations of art spring from the same root as the impulse of love. The virile man uses his virility in many ways besides reproduction. A man of strong passions puts a curb on his appetite, and turns his energy to an absorbing occupation, business diligence, political activity, or works of charity and social amelioration.

The volcanic energy implanted by nature in vigorous men and women may prove a supreme blessing to the individual and his neighbours, or it may, through misdirection, curse a man and react disastrously upon society. St. Francis, who possessed this vital power in abundance, refrained from all conduct likely to impair it, and devoted his love force to deeds of kindness among the poor, the afflicted and the stricken. Strong passions are the driving power of humanity. We must hold them in control, as the engine-driver controls his engine, and make them serve us and others. Byron was a man of a remarkable vital force which he frequently failed to sublimate. There are episodes of failure in the life of this impulsive genius. On the other hand, there was effort towards sublimation of the racial energy, as shown by Byron's devotion to the

cause of oppressed humanity, his tendance upon the sick and wounded, and his enthusiasm for his art.

One man sinks into gross debauchery through failure to divert and transfer this *libido,* desire or profound wish. Another conquers his yearnings by making his life force the means to success in science, art, literature or industry. *We may be sure that the eminent in every sphere of activity possess a high degree of the energy that continues the race. But they have learned the art of sublimating this force and transferring it to other aims than the sexual. This creative power is not entirely absorbed by the task of reproduction. A great surplus remains for other creative purposes. If this force is used up by sensual gratification alone, there is a loss of true virility, wastage of a power that ensures health of body and mind, and destruction of the will force that is indispensable for the conduct of a happy and successful life.*

We must regard the sublimation of the physical impulse of sex as we do training for athletics. The great race of life requires stern discipline of the passions. This training or discipline is beneficial for the brain and body, and brings its reward in health, peace of mind and intellectual power. We must understand what is the use, disuse and abuse of this power. The right *use* is strict preservation of the force in youth and its lawful and natural employment in marriage. *Disuse* is contrary to natural law. The ascetic who tries to suppress this

power entirely and for the whole of life may lose power, or the sex force may burst its bounds and become a fierce flood. *Abuse* threatens virile energy and may give rise to serious diseases of body and mind. In any case, abuse is sure to bring unhappiness, disappointment and regret.

Lesson V.— The Love of the Sexes

The admiration, affection and respect which men and women show for each other has been called Romantic Love, to distinguish it from the simpler pairing instinct of the animals or the mere sensuality of uncultured human beings. In true love we seek the good of the other person besides our own happiness. Passion may be a wholly selfish emotion, or it may be the source of the finest virtue. Men and women have often feared love because it is apt to become overmastering and a menace to peace and happiness. Nevertheless, the world would be devoid of beauty if love did not exist, and the greatest thinkers have recognised the mortal potency of this profound spiritual emotion.

Love should be regarded as the most precious and holy thing in life. It is undoubtedly the chief inspiration of humanity. All of our highest activities are associated with love. Real love is beyond price. It is one of the few privileges that even the richest cannot purchase. The sympathetic companionship of man and woman unites them in the closest of all

bonds or intimacies, fosters the best and the highest in each sex, and provides the greatest solace for the trials and difficulties of life.

If we fail to honour and cherish the love impulse in youth we encounter a formidable danger. Through disrespect for love we may lose all the happiness that love can yield. This splendid inspiration is frequently impaired by an imperfect apprehension of its vast importance, by idle love-making or flirting, by lack of respect between the sexes, and by ugly vices that destroy the capacity for a genuine love.

Sometimes love becomes a real and vehement emotion in the heart and whole being of a young man. It may arise quite suddenly. When this sentiment seems overwhelming there should be no timorous recoil, but a frank acceptation of the fact that Nature is leading us in the way that she intends us to follow. It may be that worldly considerations, such as poverty, prevent the young man and the maiden from marrying. They may be too young for the responsibilities of the conjugal life. In this case they must remain as plighted lovers, possibly for a year or two. Let each resolve to be constant, staunch in friendship and helpful.

Naturally a young man in love wishes the happiness of the loved one. It is during the probation for marriage that he can prepare himself for the duties of a husband and father. He will not wish to risk the happiness of his future partner and himself by follies and errors. He should be faithful

to the maiden who will become his wife. Men exact a strict virtue from the woman they seek as a lover. Should we not strive for the fine ideal of Walt Whitman, "the chastity of paternity to match the chastity of maternity"? Remember that one foolish or evil action that threatens chastity may poison the whole of a man's future life. One hour of folly has often proved disastrous. Restraint is a manly virtue, and ill control is a sign of feebleness. Let a young man in love resolve that he will practise rigid self-denials and he will find his reward in married happiness, in the esteem and affection of his wife, and in the vigour and comeliness of his children.

It is useless to pretend that the years of denial and discipline preceding marriage are not often an ordeal to a virile man and an ardent lover. We all have to pass through the fires of temptation. Inner feelings may arouse longings, or they may be suggested by influences in daily life. Do not suppose that a natural wish is impure in itself. The noblest of men have been tempted. *But the whole meaning of chastity is conservation of a great power for its future rightful use.* You cannot utterly annihilate the desires. Nature has not intended that you should attempt complete *suppression.* Preservation is, however, a very necessary process in the growth from childhood to manhood. *We have to learn the art of sublimating desires that we cannot rightfully gratify. This is the very first principle of living socially.*

Despair for want of control may assail with sharp torture of the soul. This remorse has terribly depressed many minds and gravely injured some. There is no "hopeless sinner" among the sane-minded. There is always hope for reform in those who desire to reform. Sin should bring contrition; but if we sink into dark despondency and doubt our powers of control, we have lost that quality that soldiers call *morale*. We must never allow ourselves to be submerged in despair. A failure must be atoned for by a mightier effort of restraint.

This fight may be made endurable by constant diversion of the mind from unsought whispers and promptings. Control becomes less arduous with each endeavour. We may say that the muscles of the will, like those of the body, get toughened with exercise. An endeavour at first painful may become even pleasurable after long exercise. For diverting the mind there are many means, and all of them may be rendered enjoyable. An engrossing study, an absorbing hobby, any interest sufficiently keen assists in the task of sublimation. Moody reflection in loneliness or morbid dejection do not help, but hinder, in the combat.

Sexual love will undoubtedly become more *idealised* as we move upwards from our animal ancestry. Even in the birds we find a tendency towards idealisation, as shown by the affection, devotion, bravery and constancy of the pairs of many species. Love, according to Herbert Spencer, may be analysed into nine elements: (1) the physical impulse of sex;

(2) the feeling for beauty; (3) affection; (4) admiration and respect; (5) love of approbation; (6) self-esteem; (7) proprietary feeling; (8) extended liberty of action from the absence of personal barriers; (9) exaltation of the sympathies. Thus is a primitive passion fused "into one immense aggregate."

It has needed millions of years to develop the instinct of lowly animals for mating into the exalted love of a Browning or a Kingsley. There is still a vast host of men and women who rise very slightly above the animal plane of sex love. But all evolution shows a constant upward movement, a sublimation and spiritualisation of a profound emotion dimly foreshadowed æons ago in the first crude living things that inhabited the earth.

We may rest assured, then, that Human Love will expand and assume greater power and splendour as man climbs the long adventurous ascent to the peaks. And it is within our power, each of us in our brief day, to aid by example and practice the efficiency of the greatest moral reforming force in life. Every loyal lover, solicitous husband and sympathetic parent is a power for good and beauty and joy.

Lesson VI.— Marriage

Both the poet and the man of science appreciate the great truth that "nothing in this world is single." Mankind springs from the mysterious mingling of

the male and female life elements. Love urges to union or conjugation; ardent, tender lovers unite in the conjugal partnership and from them are shaped the new generation. The creative rays of the sun warm the earth. There is a marriage and life appears in the swamp. The breeze blows the fertilising male seed to the female plant and there is the fusion of two potent elements resulting in life. In spring love and the yearning for mating stir in the nerves and brains of beast and bird, and the voice of Eros rings over forest and fell.

Marriage is the most important affair in human life. It concerns the race, the nation, the group and the family. A wedding is an epoch of eternal significance. From the two who are made as one may spring the finest flowers of humanity or a posterity of feeble weeds. No marriage with a normal result of offspring can be regarded as the purely private affair of two persons. It is a matter that concerns the State. The two are pledged to give new citizens to the community.

The two sexual natures are symbolised in the two germs of life. The male fertilising element is intensely active when seen under the microscope, while the female ovule or diminutive egg is almost passive. Here the two rôles, male and female, are presented in the plasm. The man seeks and the woman is sought in love. Man is naturally the hunter, the warrior, and the protector of the brood. Woman is more peaceful in her pursuits, and to her we owe primitive inventions, the domestication of animals

and probably the cultivation of the soil. Almost all her life she is giving her energy to the race, for preparation for maternity begins in girlhood, and the parental function may be, in some cases, fulfilled until after the age of fifty.

Fatherhood is man's duty in married life. His offspring inherit his traits, mental predisposition, the shape of the features, colour of hair and of eyes, and tendency to virtue or vice. In the microscopic spermatozoon are the bodily and psychic (or spiritual) qualities which blend with the characters in the ovule of the woman. If the husband is consumptive, the tendency to this disease may be passed on. If he has led an irregular sexual life before marriage, poison of a distinctive kind may lurk in his glands and be transmitted to both mother and child. It is plain, therefore, that it behoves a man to preserve vigour and health, and to keep his blood pure in the days of his youth. If poisons mingle with his blood stream, he may hand on a terrible heritage of suffering. His child may be blind, insane, feeble in body and intellect, unfitted for the struggle of existence.

There is a positive end in the maintenance of chastity in the celibate life of youth. This is a hygienic as well as a moral question. The aim should be the conservation of vital force for the function of parentage. Most physicians agree that absolute continence should be the rule in the years of adolescent growth. Complete abstinence may be comparatively easy to some temperaments, but for others it may involve stern effort of control. A brief period of

storm in youth may be followed by tranquillity of the desires. But indulgence makes the trial harder to endure.

This preparation for marriage will therefore demand strength, will, and determination. Among primitive people in many parts of the world there is a definite system of training for wedded life. Boys of fifteen are secluded from the tribe and put through a very severe ordeal, to test their manliness and fortitude. They have to undergo rigorous penances. Their bodies are gashed with knives. Operations are performed upon them, and the youth who winces is suspected of cowardice and feebleness. This discipline lasts for weeks or even longer. It is a test of pluck and endurance.

No such physical initiation is imposed upon the civilised youth. But he has his specific discipline. He may have to live a celibate life for many years. It would be better if all young men were able to marry at twenty-five. There are, however, many hindrances at present to early marriage, and we have to reckon with this fact. The young man of sound physique and normal emotions must school himself in fortitude and patience. The journey may be encompassed by many difficulties, but his gaze should be fixed on the goal of an honourable and happy marriage.

Both the spiritual and the physical forces that blend in the making of True Love must be kept intact in youth. Respect for woman, for motherhood and its pains and sacrifices, regard for one's own

body and mind, aid in the battle for restraint. A young man should reflect that any act which scathes his mind or impairs his racial organs is an act of fraud towards his future wife.

The union of man and woman is intrinsically beautiful. This magnetic marvellous attraction of the two elements of the life force is the very source of poetry. Marriage is the greatest crisis in adult life. Yet comparatively few people realise the tremendous import of wedlock. Many think that making money is more important for the individual and society.

Nature's prime object in drawing men and women together is the continuance of the species. But in saying this we have not announced more than a large part of the import of love unions. This companionship of the sexes makes life social. A married pair, settling in the backwoods, form a hub or centre of society. They produce children who will inherit the land from the parents. Other couples are attracted to the place by the first settlers and a group is formed. Hence arises the colony, the large community and the nation. Marriage necessitates industry, and some of the colonisers abandon agriculture for commerce, and towns spring up and railways are made. Love is therefore an enormous incentive to labour.

The comradeship of marriage is essential for civilisation. Man needs the aid of woman, and woman requires the help and protection of man. There is a community of interests, a play of the male and

female individualities, a completion of the male nature and a completion of the female nature. This physical and spiritual union is essential for the highest development of the intellectual faculties in both sexes. It promotes health of the body and brings resistance to diseases. Marriage tends to long life in both man and woman. It is a safeguard against mental disorders. It fosters character, stimulates sympathy and helpfulness, and brings the rarest happiness.

The nature of woman makes her attractive to man. Her physical differences arouse his admiration by reason of their contrast with his own characters. Man is also drawn to woman by her spiritual, emotional and moral qualities. He is more active, restless, variable, adventurous and aggressive than the other sex. Women, considered as a sex, are more stable, passive, constructive and conservative than men.

Lesson VII.— The Making of Mankind

Human beings are the highest examples of development among the mammalia or animals that suckle their young. All animals that produce offspring by the conjugation or marriage of the two sexes have two kinds of cells in their bodies. These are the somatic or body cells, which make bone, blood and flesh, and the germinal or seed cells that make the next generation, the family and the race. A cell in man is a minute speck of protoplasm, an

albuminous substance, such as we find in the white of an egg. Every tissue of the body is composed of microscopic cells in vast numbers.

The germ plasm, or seed, may be called immortal. We go on living in the children born of our bodies, and we hand on our tendencies to virtue or to sin, our aptitudes, physical characteristics, disposition to certain diseases, power of resistance to the microbes of ailments, the colour of the eyes and hair, and the cast of the features. In the many-celled organisms, or living creatures, specific cells are devoted to continuing the species. These cells are produced in many millions in a single human body. The body-building cells have their own duties, such as brain-forming cells and bone-forming cells. In mankind the seed or germ cells are male and female. The man's racial or reproductive cells are called sperms or spermatozoa, and the female cells are ova or eggs. In both of these life elements are the bodily and mental qualities of the offspring.

When a female germ cell or ovum is ripened or mature it rests in the womb or uterus of the woman. If a male sperm cell is introduced it seems to be impelled, like a living thing, to seek the ovum, and to fuse with it. This process is known as conception. The life of man begins with the fusion of the sperm and the ovum.

The somatic (body) cells are more numerous than the germinal cells. They play no part in the union of the sexes, but are used for making all parts of the frame from bone to hair. These germs are de-

rived from previously existing germ cells, and not from the somatic cells. Only one female cell and one male cell are necessary for the making of a new human being, and these cells are the products of a very long line of germ cells. We have all heard of cases of a child resembling a great-grandfather, or an ancestor further back in the hereditary line, which shows that the protoplasm of humanity is a practically immortal substance.

The ovum fertilised by the sperm becomes an embryo or rudimentary man or woman. In a month the embryo is about half-an-inch long. At two months the head is visible and the limbs begin to grow. The sex of the coming child is not recognisable until the fourth month. At the end of the period of gestation or formation of the infant in the womb, the fœtus or unborn being is about seven pounds in weight, the skin is formed and tinted, and there is a growth of hair on the head. The babe is ready for birth.

We are born from a tiny globe, the ovum, measuring about the 120th of an inch in diameter, and the still smaller sperm cell, or spermatozoon. Man, like all the higher animals, springs from a single cell, or stem-cell, made up of the male and female germ substances in union. From this cell is derived the spiritual and the bodily characters of the parents and the ancestors. During the growth of the infant in the body of the mother, the soul, spirit, psyche or mental and moral elements are in a state of slumber.

The fœtus is something like the pupa or chrysalis of a butterfly. We know that the full-grown insect will emerge one day from the shell that envelops it, and that it is alive, though without the power of thought. The new-born child becomes self-conscious. It has sensations and needs. When the faculty of speech begins to develop, the psyche, or mind, awakens more fully. In the next stage the psychic (mental and spiritual) nature grows slowly; but at fourteen it expands greatly, and new emotions, ideals, longings and activities arise. Then comes the age of maturity and of marriage, and the founding of a family.

The last stage of our cells is old age, or the senile period. This is the evening tide of life. The cells are beginning to wear out. The germ cells become fewer and fewer, and in an advanced old age there are often none. We pass away from the scene, and the young step into our places on the stage of the great human drama.

The germinal cells in plants are of similar structure to the somatic, and they do not appear until the plant is ready for reproducing itself. Human cells of reproduction begin to form long before the marrying age. But they are immature and undeveloped, and they must be preserved carefully during this growth period. Occasionally boys of fifteen are capable of giving life, but their offspring would be feeble, and liable to early death or a life of suffering. Nature does not approve of precocious breed-

ing, and is careful to guard against it among animals.

Protection of the cells of the body and of the race is very important. No young man in his senses wishes to be old, inactive and enfeebled at forty, when he should be vigorous and well able to work and to play with enjoyment. A heavy, unnatural wastage of the germinal cells in youth and early manhood means a painful middle age and a decrepit old age. If the very active and healthy body produces a superfluity of sperm in an unmarried man there is usually a spontaneous discharge of fluid during sleep. That this is only harmful if frequent is the opinion of many eminent physicians. Frequency of this occurrence can be checked by leading a healthy life, robust exercises, plain food, the avoidance of stimulants, a hard bed, and by diverting the thoughts in all kinds of occupation and recreation.

Both kinds of cells are affected by certain poisons, such as alcoholic drink taken in excess. The father germs are liable to injury through any cause that produces ill health or weakness. The seed is the life. The germ cells preserve the individual health of the body besides creating new lives in offspring. A man may become incapacitated for parentage by his vices, or by neglect of the body resulting in disease.

There is a serious malady called gonorrhœa which results from associating with courtesans and is very destructive to the germ cells. Many young men are encouraged to think lightly of the risks of this dis-

ease; but highly experienced medical men know that it is the source of terrible suffering in both sexes, and that it frequently leaves after-effects in the system. It is one of the causes of blindness from birth, of bladder ailments, joint affections and incapacity for child-bearing in women.

There is another deadly poison to the cells known as syphilis, which, like the former disease, is contracted from "light women" who have been infected. All irregular sexual living exposes young men and women to the dangers of these racial poisons. Many who suffer from them keep their illness secret; but this is fatal, for these affections go from bad to worse when not medically treated. Anyone who has damaged his cells by this means should obtain proper advice and remedies immediately.

Every uncured person is a danger to the community. The way of happiness is in the right care of the cells that make the man and woman of today and the children to be born. More than half of the misery in the world is the result of ignorance concerning the laws of health or the hygiene of the body. Every youth and maiden old enough to fall in love ought to be quite old enough to understand the importance of protecting the body cells. *Nature has no pity for the ignorant.* She has given mankind a highly organised brain for the purpose of thought and a guide to behaviour. The thoughtless are punished by suffering in body and mind. It is impossible to avoid all pain. But it is not by any

means impossible to reduce the causes of pain and illness, to preserve vigour into old age and to prolong life by a care of the cells that make the man and the race. All recklessness and excess and all disuse and neglect are penalised by Nature. But our stern mother approves and rewards all effort of taking care of the body.

CHAPTER IV

EDUCATION FOR ADOLESCENT GIRLS

I

In the deeply impressionable period before the age of nine girls evince the same curiosity as boys concerning their origin and the functions of the body. Nearing puberty the curiosity is usually more acute in girls than in boys, by reason of the more precocious female development. Physiologically, and therefore in the psychic sense also, a girl of fourteen is older than her brother of the same age. Body growth from ten to fifteen is more rapid in girls than in boys. Males grow to about the age of twenty-three. Females are practically mature at twenty in regard to physical development. At that age girls are often more emotionally developed than youths.

It is generally admitted that girls are more modest and reserved than boys. Undoubtedly this is largely the result of upbringing. The superior modesty of women is, however, an important biological law, and we may trace the characteristic in the females of animals. Timidity and reserve have become accentuated among civilised women by strict social custom. The severe and often incredibly

cruel punishments and reprisals inflicted upon women for breaches of chastity have tended to heighten their native sense of modesty. Girls have usually more æsthetic fastidiousness than boys. Cases of horror of contact with unclean objects, physical recoils and nyctophobia, or morbid dread of dirt, are commoner among women than among men.

Without more than passing reference to the psychology of modesty, we may state here that the *over-accentuation of fear and shame* in woman is due to masculine domination and influence during long ages. Three parts of modesty are taught, as Stendhal observes. " Modesty is very early taught to little girls by their mothers, and with extreme jealousy, one might say, by *esprit de corps.*" There is a natural bashful feminine resistance, a fundamental quality, but to this has been superadded a remarkably highly developed sense of modesty and decorum. Innate modesty may degenerate into that pseudo form exhibited in prudery. In other words, instinctive delicacy may become abnormally distorted, and in this case the natural manifestations and actions connected with the erotic impulse may appear disgusting or evil.

While true modesty is one of woman's graces, prudishness is a not uncommon feminine blemish. Undeniably there are many prudish men. Possibly there is as much male as female false modesty. It is not necessary to insist upon the need for modest conduct in both sexes. It is essential, however, to

point out that highly exaggerated or morbid modesty is a characteristic of the least cultured classes in every advanced civilisation. Education alone can remove morbid or pathological disgust for natural phenomena. The acquisition of knowledge lessens the tendency to many ill-conceived repugnances. "To the pure all things are pure."

We cannot begin too early in a girl's life the inculcation of a sanely modest attitude to sex matters. This attitude is entirely compatible with childish inquisitiveness concerning birth. It may seem scarcely necessary to state this. But unfortunately, in a society that makes even maternity a topic for vulgar humour, there will always be persons who think it their duty to shun the subject in converse with their children. Nothing can be more misguided than the habit of reproving an intelligent child of either sex who asks a plain question about birth. There are still some parents who hush sternly all such natural interrogations. Thus the matter is immediately rendered mysterious, suggested as improper, or even disgusting. Even the wonders of birth into life may actually rank in the child's mind as unclean. We cannot watch too rigorously against such a possible misconception arising in the juvenile mind.

The love impulse in girls under the age of puberty is quite as likely to develop spontaneously as in the case of boys in the pre-pubertal stage. There are plentiful instances of ardent, affectionate little girls of twelve developing a strong sentimental attachment to men of middle age. The same prematurity

is noticeable in young boys who fall in love with women old enough to be their mothers. It is impossible to separate sexual attraction in all of these instances of precocious affection. The facts that many girls among the poorer and neglected classes become street-walkers before fifteen, and that a considerable number are seduced in childhood, prove the existence of sexual excitement at an early age.

In girls the sexual instinct "frequently develops without the child knowing or understanding what it means. More especially is this true of young girls whose home life has been completely sheltered and who have not had the advantage or disadvantage of that experience of life which comes early to those who live in crowded tenements or amongst the outspoken people of the country-side. . . . The girl in richer homes is probably much more bewildered by her unwonted sensations and by the attraction she begins to feel towards the society of the opposite sex."[1]

There can be no doubt that girls should be instructed as early at least as boys. The form of education suggested for young boys in a previous chapter will be found generally applicable in the case of girls of a similar age. But the more elaborate and diffused sexual life of woman necessitates specific teaching in adolescence, more especially in regard to the high function of child-bearing. The chief care and burden in the perpetuation of life rest

[1] *Youth and Sex.* Mary Scharlieb, M.D.

upon women. Need we say more in advocacy of a very careful training of girls?

Lesson I.—The Spirit of Girlhood

You are now nearing fourteen and passing from childhood to young womanhood or adolescence. Your thoughts are becoming more womanly and some of your tastes are changing. Sometimes you feel dissatisfied with the amusements that interested you a year or two ago. Now and then you experience a little vague sadness, which arises without any apparent cause. You are anxious to be good and to appear amiable; but sometimes you feel fretful, irritable and tired, and you speak sharply when you really have no intention of being disagreeable or sarcastic. At times you feel very happy and rejoice that you are alive. But there are spells when you have grey thoughts and a listlessness comes over you.

You are approaching a very important epoch in the life of woman. This is the age when, according to ancient belief, the spirit begins to take possession of the body. Your soul nature is awakening. When you were a tiny child your sensations were chiefly physical. You felt hunger, thirst and fatigue, and found it difficult to sit still. Now you are not quite so fond of violent romping. You like to read. You are more interested in your clothes and like to think that you are prettily dressed.

All your mental nature is developing, and you have found new interests and occupations.

The psyche (or soul, spirit, or mind) that is now awakening is closely associated with every part of the bodily tenement that it haunts. If you are overtired a poison of an acid nature mixes with your blood and makes your mind depressed or irritable. Suppose that at the end of a long walk, when your muscles and nerves are fatigued, you meet a pleasant, entertaining companion and begin to talk on an interesting subject. Before long you have either forgotten how tired you were or at least the weariness is made bearable. The mind is working agreeably and the bodily symptoms are much relieved.

Sometimes you wake up early in the morning and discover that your thoughts are rather gloomy. You begin to worry about school work, or reflect upon a fault that you have committed, or ponder upon a slight or an injury. Your mood of sadness may seem indefinite. You cannot state to yourself exactly what is troubling you. Now, although you have a real cause for sorrow, it is probable that certain physical conditions exaggerate the feeling. For the time being the psychic part of you is dominated by an unruly or disordered organ of the body. The liver may contain too much bile, or there may be slight derangement of the digestive mechanism.

You rise with a sense of melancholy and you fear that your depression will last during the whole day. But on coming downstairs you find that the sunshine is pouring into the breakfast-room, that birds

are singing merrily in the garden and the daffodils are dancing in the breeze. These sights and sounds act as a stimulus. They appeal to your brain and your senses and you feel a little happier. By eleven o'clock you may have almost forgotten how gloomy you felt at six in the morning. This interaction of the physical and the psychic, or mental, is expressed in many ways, and is a daily occurrence from childhood till old age.

We are affected bodily by emotions or thoughts arising in the brain. Fear causes the heart to beat, the skin to tingle and the face to grow pale. Joy elates the spirits and reacts upon all the organs of the body. Sudden good news will banish pain. An alarm of fire will make us forget that we have neuralgia. Faith in the efficacy of a drug will cure illness. Despair kills; hope animates. Health is largely a question of happiness of mind.

This dependence of the psyche upon the body and the body upon the psyche is profoundly interesting and highly important. It is at the age of fourteen that a girl begins to realise that certain changes are occurring in mind and body. She is on the threshold of womanhood. There is a preparation for motherhood working within her. This evolution influences both the soul and the body in a remarkable degree. During the process of development new ideas arise in the mind, new longings assail the bosom, and there is often perplexity concerning these changes of a physical and psychic nature.

The age of puberty is characterised by a strong

though ill-defined *longing*. This longing is perfectly natural. We all pass through this experience. Sometimes the yearning is for fresh experiences of life, though we cannot express exactly the nature of the coveted experience. There may be dreams of success or of riches. Some girls meditate deeply on questions of religious belief. Others begin to discover beauty, and become interested in art or music. Ambition awakens at this age. There may be a keen desire to succeed in studies and to pass high in examinations.

The transformations in bodily structure are very rapid at this period. Equally rapid are the changes in thought and feeling. These ideas and sensations are bewildering. Their origin should be understood by the girl. Certain signs of coming womanhood, with its capacity for giving birth, cannot be mistaken. The hips (or pelvic region) broaden. This is a necessary adaptation of that part of the body. There is an alteration in the structure of the thigh bone, which usually causes a new gait in running. Marked growth is noted in the breasts. These maternal organs become fuller and rounder, and add to the beauty of the female form. Many other changes occur. We shall describe some of them in another lesson.

Lesson II.— The Rhythm of Life

Rhythm is a term used to express metre or time in poetry, but it is employed also in the scientific study

of life to denote an orderly recurrence or periodicity. The investigation of this law of rhythms is very fascinating and instructive. The seasons, the phases of the moon, and the tides are all rhythmic.

The growth and the functions of the body are subject to rhythmic order. It has been noted that girls of the growing age increase chiefly in weight during the warmer months of the year. Spring is the season of reanimation and activity in nature, and it has been discovered that increase in height among children occurs at this period. There is also a rhythm of hunger. More food is eaten in spring and autumn than in the colder or the warmer months.

This law of periodicity governs the life of woman and endues her with powers and duties that make her different from man. Even in childhood there are forces at work in the bodies of the mother sex which serve the great purpose of motherhood at the proper time. At about the age of fourteen there is a manifestation of the coming capacity to bear children. This is a preparative process known as menstruation, the "period" or the "monthly course." There is some loss of a fluid from the uterus, or womb, the internal bag, made of highly elastic material, which is designed as the home of the unborn babe during the nine months of its growth within the parent. This flow lasts usually for a few days, or it may not last for more than forty-eight hours. It is a perfectly natural occurrence and a safe sign of health. The blood-like discharge is

not required for the well-being of the body. We cannot yet state precisely why this loss is necessary, but it is known that it follows on the ripening of ovules, or diminutive eggs, which contain the seed of human life.

These ovules, or ova, are formed in the ovaries, adjacent to the womb, and they are drawn up to the womb by the finger-like extremities of tubes, named after their discoverer Fallopius, and called the Fallopian tubes. The eggs are contained in a seed vessel or follicle, called the Graafian follicle, after the physiologist De Graaf. At the monthly period this follicle bursts and is discharged with other fluid from the lining of the womb. This is briefly the physiology of the ripening of the human ovule or germ of life.

This great reproductive process involves the whole chemistry of the female organisation. *It is by no means a simple local function. It affects the feminine soul, intellect, feelings and emotions in a very complicated manner.* While this mysterious preparation for the giving of life to children is proceeding day by day, week by week, and month by month, a woman may be said to be living on a curve, that reaches its highest just before and just after the menstrual occurrence. For about three days preceding the course the curve is high. During the days of the flow it sinks to its lowest, and on the cessation of the term it rises again.

If we reckon the month as twenty-eight days, we shall find that there are several days during each

month of woman's life, from about the age of fourteen to about fifty, when very remarkable changes of a natural character are at work in the body. These operations influence the brain, the blood, the nerves, the senses, in fact the entire bodily and mental systems. Just before the period the pulse beats more rapidly, and there is a strong flow of blood to various glands, especially to the thyroid gland in the neck. There is a rise in the temperature of the body, a kind of mild fever, which is, however, quite normal or ordinary.

It is interesting to note that the eyes are slightly affected during the period. There is sometimes temporary short-sightedness, and the sense of colour may be somewhat diminished. Sometimes sleep is much sounder than usual, and there is a sensation of continual fatigue. Digestion is often affected. Singers notice that the voice is influenced. Violinists occasionally find that their playing is below the usual standard. Students have difficulty in fixing the attention. Domestic servants are apt to let china fall and break. Needlewomen may lose their deftness for a few days.

As the curve sinks the mind and the emotions are more or less disturbed. Girls of a melancholy tendency may become depressed. Hot-tempered persons sometimes break out in raging tempers. Even well-controlled, calmer natures are affected to some extent. Control is less easy, and trifles frequently cause irritability. There is the temptation to "answer back," to find fault and to nag, and there is

increased sensitiveness to reproof or criticism. Sometimes the imagination is distorted and a tendency to imagine slights and rebuffs may develop. Energy often flags, and interest in work or recreation is suspended for a few days. Slight or severe headache may accompany the monthly periods. Such are some of the manifestations liable to arise in the most moral and normal types of womanhood.

It is very unfortunate for women, and indeed for society at large, that this racial function is so frequently deranged among civilised people. The female animals suffer very little, even in the artificial state of domestication. Savage women pass through the ordeal without much trouble. Both men and women physicians who have studied this question assert that probably nearly half of the women of our country endure more or less pain and disorder of the nerves during menstruation. *There is no doubt that a very great part of this suffering and discomfort is avoidable.* The robust peasant girl, living an active, healthy existence, is less exposed to menstrual disturbance than her fragile sister living in the unhealthy surroundings of the city.

There is urgent need for a woman to rest during at least a part of the period. Even the "untutored" savages recognise this. When a young woman is in the trough of the lowest curve, she cannot be expected to perform her usual duties with vigour and precision. She often feels in that condition described as "not fit for anything." The right course is to rest, even if it means setting aside the day's

work. The task will be better performed after the needed recuperation of force. At the period violent work or play may prove very injurious. The bodily energy, as well as the intellectual, may be said to sink to half-pressure or even less. Reason points to repose at this time. When the nature of woman is better understood by woman herself and by society we shall demand rest at the essential period for all who use their muscles or brains.

Over-exertion, undue excitement of the mind, long exposure to cold and damp all acting upon a weakened system are apt to cause abnormalities of the menstrual function. This is a very great question concerning the welfare and happiness of the mothers of the race. Any undue strain at this critical cycle is extremely dangerous to woman's health. There should be strict attention to health during the intervals of the monthly crisis. A host of girls have no knowledge whatever of the rules of hygienic living. Many are too sedentary in their habits, and suffer from indigestion, constipation and neuralgia. Constipation in women is the source of much misery to themselves and their associates. Poisoned blood, through habitual constipation, impairs the whole body, and injures the intellectual and moral powers. Exercise and a proper diet, with sufficient fruits and vegetables, and the drinking of plenty of fluid usually correct a tendency to constipation.

We have noted the psychic (mental) and physical states during those days in the monthly rhythm when the girl is at her lowest energy. Let us look

now upon another picture. On reaching the summit of the curve, and when upon the upward slope, there is normally an exaltation of the spirit, an expansion of the mind and a sense of bodily well-being. Roughly speaking, we may assume that a young woman should be at her best for ten or more days of each month and that, with proper attention to health, she need suffer no disability at the actual period.

The saying "woman always varies" has been used too frequently in a condemnatory or cynical fashion. It is a scientific fact that women vary from day to day. Now this variability, which often puzzles women themselves, is really inseparable from the feminine nature. Neither men nor women can escape altogether from the influences of maleness and femaleness. Cowper declares that "variety is the spice of life." The variability of women is indeed one of their charms. This tendency to variety in mood and feeling may, of course, become very exaggerated and abnormal. But this "spice" has certainly its peculiar value.

Man is more even in his life's course, because he lives on a plane. He has a male chemistry of the body, and therefore his normal behaviour differs from that of his companion woman. Men build up muscle for bodily exertion; women store up fat for the nurture of their offspring. These chemical processes give to each sex the distinctive sexual characteristics. When these qualities blend, as in a fortunate marriage, there is a beautiful example of mu-

tual balance, and the male and female powers are combined in the interest of the two individuals and their children.

It is only possible for a woman to restrain her mental and emotional variability within certain limits. She cannot abandon her life curve and walk with man on the level plain. This would be as difficult as changing the swarthy skin of a negro to the pale colour of a European. No doubt a woman has the power to extend her moods of tenderness, sympathy and affection, and to curtail her moods of extreme sensitiveness, irritability and sharp temper. But if she could entirely change her nature she would cease to be womanly. And if she ceased to be womanly man would not crave her as his nearest and dearest comrade.

The monthly flowering of woman is very lovely and wonderful. She comes out of her trial a new being, with added graces of body and soul. Her eyes gleam with a tender expression, and she experiences a desire to be good, helpful and amiable towards her relatives and friends. At this rhythmic rebirth woman emerges invigorated. She attains the highest power of her mind, the fullest exaltation of spirit. Her aptitudes have free exercise. That which was irksome and difficult seems pleasant and easy. She feels that she can work long hours without the depressing effect of fatigue. Her complexion is freshened, and she looks younger during these sunny days of the month. It is now that she realises the "magic power of womanhood,"

and yearns to use it through solicitude for those whom she loves.

"There is nothing deeper, more gentle, more unsearchable, than a woman's heart," declares an admiring poet. Girls should realise that they have a vast responsibility in life, and that their influence as women, in the days when love and mating follow nature's preparation for this felicity, may be of incalculable benefit to their circle of associates, even to the whole of society and to posterity. The humblest girl may be the mother of a genius or the consort of a noble man. A few gentle words from a woman's lips can raise the most despondent, hearten the discouraged and inspire the brave to victory. To woman has been given the greatest talisman ever discovered, the supreme gift of Sympathy. *And remember that this beautiful maternal emotion is linked with the physiological processes that we have just described. The rhythm is the key to the feminine nature.*

We should honour this supreme function of womanhood, and never think of it as a "humiliation." There have been periods in human history when women were considered holy during this monthly cycle. To all refined and thoughtful minds there is a deep significance and a true poetry in this natural scheme. Every rhythm in woman's functions is a sign of her eternal potency as the priestess who has charge of the sacred flame of life.

Lesson III.— The Mother Sex

The beginning of the monthly periodic event marks the coming of future days of motherhood. This stage of puberty cannot be considered the right marriageable age. The nubile period, or time to marry, is later. We know that a girl of sixteen is not full grown. She has still some of the physical traits of childhood. It is true that some physiologists and physicians think that marriage may be advisable before a girl has reached the age of twenty. This is, however, a question that cannot be easily decided. A girl of nineteen is more developed than a lad of that age, and there are instances of young wives bearing quite healthy children. But the right age for marriage cannot always be decided upon simple physical grounds. There are many considerations in this matter, requiring most careful forethought, and involving questions of money and social position.

The monthly maturing of the ovules in the two ovaries, right and left of the womb, is, as we have seen, an indication of the capacity for giving life to offspring. The female ovule cannot result in life until it has been fertilised by the male seed or spermatozoon. When the two unite, under normal conditions, the marvel of conception occurs. Both the female and the male cells of reproduction are extremely small, but the ovule is larger than the spermatozoon.

The ovule, pierced by the active male spermato-

zoon, becomes attached to the side of the womb after fertilisation. The womb is now closed against the admission of other male cells. Now begins the work of gestation or the formation of a new human being. The embryo, or combined male and female life elements, gradually enlarges in the womb. It is nourished at a later stage by the mother's blood through the placenta. This important organ is about six to eight inches in diameter, and is made of a spongy substance. After the birth of the child the placenta comes away from the mother, but in the case of another pregnancy another placenta is formed.

While the fœtus or unborn infant is being shaped in the body of the mother a thin skin or membrane encloses it. By a careful provision of nature this membrane, the amnion, is filled with liquid in which the fœtus floats. This is a protection of the infant against shocks or disturbance caused by the movements of the mother.

In nine months the new life is ready for birth. The womb has greatly expanded by this time and the movements of the child can be felt by the mother. The passage from the womb to the exterior of the body is called the vagina, meaning a sheath, a term used also in botany. In coming into the world the infant passes through a girdle of bone called the pelvis.

The pelvic ring is enlarged in breadth in woman as compared with man, to assist in the process of delivery or childbirth. It may be said that the larger

the pelvis the higher the species. As the human head evolves in size the pelvic ring evolves in width.

While the embryo is being shaped there is preparation for the supply of milk from the mother's breasts. This milk is secreted by the lacteal glands, and while it is forming the breasts enlarge, become rounded and often very tender.

The great function of motherhood necessitates a very complicated preparation in the body of the parent, and this process may be said to begin at the hour of the future mother's birth. Nature's chief object is the propagation of the species. "Increase and multiply" is her law.

The composition of the blood of the mother sex differs from that of the father sex. Blood is made up of white and red corpuscles. The meaning of corpuscles is a minute particle or body. The red corpuscles are sometimes called erythrocytes and the white are called leucocytes. The white corpuscles have an important task. They prey upon bacteria, the germs of disease, that are found in the blood. It is necessary that the blood of mothers shall contain a large proportion of leucocytes. Man's blood has more red corpuscles than woman's. Occasionally there is an overabundance of watery fluid in a woman's blood, and this state produces the disorder known as anæmia.

Men need more muscular tissue than women. The mother sex requires more fat, and this is why the figure of woman is more rounded than that of man. It has been discovered that the fat in the

body of woman is a little over twenty-eight per cent., while in man there is only about eighteen per cent. We realise the need for this liberal supply of fat in women when we understand that they have to nourish the bodies of their children both before and after birth.

Most civilised women breathe chiefly with the muscles of the chest; men breathe with the muscles of the abdomen, or belly. This difference in the respiration of the sexes is said to be artificial in the case of women. It is due to the custom of lacing the waist and constricting it more or less by wearing stays or corsets. The abdominal muscles do not stand a fair chance of development when stays are worn. They are squeezed and crowded together, and so lose tone and strength from disuse. This wasting of the muscles of the abdomen adds, no doubt, to the pains of child-birth among civilised women. There is no reason why women should wear stays. They are unhealthy, even if worn loose. The corset is the cause of an immense amount of internal disorder, distortion of delicate organs, headache, impaired breathing capacity, indigestion and poor circulation. Fortunately the old-fashioned cramping corset is becoming a thing of the past among educated women.

Girls should know that tight bandages around the waist press the stomach and liver out of their place and cause displacement of the kidneys. The womb is very frequently injured by tight lacing, and serious complications are the result. Pressure of the

old-fashioned corset affected the breasts and caused morbid development of the nipples. These valuable and beautiful organs of women were frequently impaired for maternal use by the habit of wearing corsets. The inability to feed an infant in the natural manner is often traced to corset-wearing. "This most disastrous error in woman's dress," as it has been called by a great physician, brings menstrual disorders by compression of the internal generative organs. Barrenness, the most serious disability of a woman possessing love of children, sometimes results from tight lacing.

The custom of constricting the waist imperils health and destroys the natural beauty of the feminine form. The bulging or pendulous stomach, so disfiguring to a host of civilised women, is caused by the tight corset. A pinched-in waist is a gross mutilation of the noble female body. Women who have abandoned the pernicious practice of corset-wearing find themselves stronger, less nervous and more cheerful. The "bad circulation" which troubles so many women frequently accompanies waist-pressure and leads to anæmic symptoms. For reasons of personal health, bodily æsthetics, the welfare of offspring, and therefore of the community, compression of the waist must be completely condemned.

You will begin to recognise how important it is for the mothers of the race to preserve their vigour by every possible means. All doctors who study the diseases of women know how terribly neglected

is the hygiene of womanhood. The proportion of girls who develop curvatures and slight crookedness of the backbone is very considerable. This is largely induced by sedentary life and bad postures while at work.

Insufficient fatty food makes many young women feeble, chilly and exposed to neuralgic attacks. A scarcity of vegetable material in the diet causes diseases of the blood and skin. A deficiency of liquid tends to constipation of the bowels and disorder of the bladder and kidneys. Lack of exercise makes the liver sluggish, deranges the digestion, brings pallor to the cheeks, injures the complexion and weakens the nervous system. Neglect of suitable bathing damages the beauty of the skin, induces internal ailments through the retention of waste matter, and renders the body liable to chill.

Woman is the precious casket in which humanity is mysteriously created. She is the choicest work of nature. Woman, as the principal agent in the great scheme of Reproduction, should regard her sexual nature with the utmost reverence. There should be a sacred Cult of Motherhood. The mother moulds the body of the child within her own body for nine months, and tends and feeds the infant for months after birth. She not only nourishes the child. She is the first and the most important teacher of mankind. From her lips we learn the earliest and often the deepest and most memorable lessons of life. Women should highly esteem their sex, and realise that they have an ever-

increasing and chief responsibility in directing the great social improvement of mankind.

Lesson IV.— Chastity

Love between man and woman is a spiritual and bodily attraction. The instinct to love and to be loved is as strong in all natural women as it is in men. A yearning *to be loved* is probably more powerful in a woman than in a man. "Love is woman's whole existence" may not be completely true for all women, but it is certainly true for the majority. Nature has given to the mother sex a profound emotion demanding the sympathy, admiration, affection and protection of the man as husband and father.

This entirely normal and perfectly worthy desire enters into the hearts of many girls about the time when the physical and mental changes occur. A girl of sixteen may experience a genuine affection for a young man. In the days of our grandparents a girl of that age was considered quite old enough to fall in love, and many were married before twenty.

When a young woman reaches the age at which nature begins to whisper of love she may chance to meet the man who will one day become the most important person in her future life. If a young woman is old enough to become engaged to marry she is quite old enough to know something of the real nature and significance of the love of the sexes.

Every healthy, sensible girl who returns the love that a suitor offers is sure to discover a new strange force within her. The ardour of her admirer, expressed in tender words and caresses, makes her conscious of one of the natural and supreme desires of womanhood.

This delight is wonderfully compounded of the emotional, or spiritual, elements and the physical attraction. A pressure of the hand or a kiss reveals something that seems miraculous. The very essence of a real love, preceding the conjugal love of man and woman, is in the deep longing to be near to the loved one. There cannot be a true natural mating if this yearning is absent.

Love is a thing so fair and precious that lovers are anxious lest it may be spoiled or chilled. The supreme principle in love is faithfulness. Lovers crave that their desire shall be towards each other. This reciprocal longing makes each realise the necessity for constancy and chastity.

True chastity springs from a reverence for love, marriage and parenthood. A chaste person desires a pure mind and a clean body, and is careful lest either should be injured or defiled. There are two points of view upon what is sometimes called the physiological part of the love of the sexes. One view is sane, healthy and respectful. The other is unsound, unwholesome and disrespectful. Want of respect for the body often goes with a morbid, distorted view upon the love relation. A chaste mind sees beauty where an unchaste mind discovers the

ugly. Vulgar allusion to sex functions and jesting upon the natural physical union of man and woman are caused by a false outlook upon the scheme of nature. We must be chaste in thought if we would be chaste in conduct.

The thoughts upon sexual matters that are sure to arise in the mind of a young woman about to be married are perfectly natural. She should know the real meaning of the new part that she has to play in life, and of what the duties of a wife and mother consist. There is therefore not the least trace of impropriety in an earnest desire to understand the laws of reproduction. Flippancy, vulgarity and indecent jesting about sex are entirely different matters from a sincere desire for necessary knowledge.

A chaste young woman wishes to preserve a sane mind and a sound body for the responsibilities and functions of wife and mother. She will not endanger the mental or physical natures by injurious actions. Many girls acquire a secret habit, which may become severely difficult to overcome. This practice sometimes begins through irritations of the external generative organs in childhood, and the child is unaware that the habit is likely to cause mischief. When excessive and long-continued, this practice may induce a distaste for the conjugal union. Such morbid distaste is not uncommon. It is frequently a cause of unhappiness in married life.

If sex emotion has been squandered in girlhood the beauty and romance of love may be seriously

impaired in after life. Stern control may be necessary, but the effort will be rewarded by future happiness. If temptation is powerful the thoughts should be diverted. Girls should play heartily and work well, and keep the mind healthily occupied. There are things that stimulate unruly impulses, such as lying in too warm beds, idle day-dreaming, reading certain kinds of love stories, and overeating.

Lesson V.— Modesty

This word has more than one meaning. We say that a person is modest when he or she has a moderate or humble opinion of personal ability, achievement or virtue. Modesty also signifies propriety of behaviour. Usually the term modest refers to our attitude towards the sex functions and our conduct in relation to them.

Delicacy and reserve are essentials of refinement. We are not born with these virtues; they have to be taught to the young child. A little child has no innate sense of shame concerning the body. This desire for concealment of parts of the body is fostered by the social and moral ideas of the community to which the child belongs. A little savage is naked and unashamed, and his nudity does not offend the views of the tribe. In civilised societies there is always the tendency to concealment of the form by means of clothing. But the code of modesty varies among the cultured races of mankind.

What is considered immodest in our country is regarded in another as entirely modest.

In the Western civilisations it is thought perfectly seemly for women to expose some upper parts of the body in evening dress; but in several Eastern nations a modest woman never goes into the street without veiling her face. A Chinese woman will not show her feet; and in the old days in Spain it was deemed indelicate to speak even of women's feet. It is shown by explorers that naked or half-clothed primitive people are often extremely modest in their behaviour. The mere putting on of garments does not make a person modest.

The senses of shame and of timidity are very ancient and they have tended in many respects to decency in social life. A modest man or woman shrinks from causing disgust in their neighbours. If a society decides that certain necessary acts should only be performed in private, disobedience to this code is apt to cause revulsion or offence. Disgust has been described as a defence against the dangerous and the useless. This feeling may be so strong that the act of eating may seem revolting to an onlooker. In some races of savages meals are eaten in private.

It is fairly evident that the dread of causing disgust is the chief source of modesty. For the well-being of society it is agreed that we should avoid arousing disgust by speech or conduct. But we must be very careful lest we exaggerate dangerously

our repugnances and express them concerning things that are natural and harmless. Some persons who have not been taught the meaning of true modesty will appear to be disgusted by a beautiful statue of the human body. A natural, decent mind often sees loveliness where a morbid, indecent mind notes only ugliness or unpleasantness.

It should be known that the cultivated man or woman avoids both immodesty and prudery. Low-minded or badly educated persons are often very prudish and will not speak plainly upon necessary topics. Girls are apt to preserve a close secrecy when open speech to an older and responsible person about matters of health or perplexing ideas about the continuation of the human species is essential. False modesty has caused much bitter suffering of mind and disease of body. We must avoid extremes in this matter. There is a proper delicacy of sentiment which all should preserve, and there is a prudishness which is very indelicate and unrefined.

Let us examine the difference between modesty and prudery. A modest young woman will always strive to observe those customs of politeness which are for the good of the community. She will recognise that certain subjects, perfectly innocent in themselves, are not always suitable for public conversation, because a very large number of people object to such openness. On the other hand, the subjects may be of extreme importance to the individual and the race, and talking about them to the enlightened and the refined is an excellent way of gaining right-

ful information. The modest girl will therefore refuse to shirk a question that concerns her future motherhood and the welfare of her children. She will inquire into a problem of conduct or health without any sense of disgust.

There is no doubt that the beautiful grace of modesty may degenerate into something that can only be described as immodest. If we go low down in the scale of human evolution we shall find that savages are often intensely scrupulous in the observance of modesty. In some instances this excessive anxiety to avoid causing disgust is ludicrous or even morbid. We may note examples among the uneducated and the lower social classes in our own country. Disgust may be a quite perverted sense, and become injurious to ourselves and our associates. A mother who feels disgust in attending to her baby's needs cannot be a very capable parent, and a doctor revolted by the human body and its functions would not be chosen by a sane patient.

It is certain that culture tends to lessen the number of things that evoke disgust. When we possess knowledge of the wonders of life, and begin to understand natural laws and processes, we learn the great truth that it is only the pure and informed mind that can recognise the highest kind of beauty. The barbarian is revolted by the sight of a companion eating, but the cultivated man has outgrown this sense of disgust, and likes to make a meal an occasion for social intercourse.

Some of our disgusts may therefore be entirely

the result of prejudice born of ignorance. Prudery is disgusting to a pure-minded modest person, because this attitude is associated with a debased estimate of the human body and a gross view of the love relations of men and women. The prude finds the unpleasant or the evil when they do not actually exist. The modest mind respects the body and realises that some of the noblest manifestations of the spirit are derived from physical organs.

The brain is a grey, pulpy mass, and we may regard it merely as so much tissue or matter. But we know that this organ is the medium of moral ideas, the greatest and noblest acts, the works of genius and the marvels of human invention. Now when we reflect that the organs of reproduction are intimately associated with the crowning and directing organ of the brain, we cannot look upon any organs without respect for nature's handiwork. To hold them in contempt is foolish and ignorant. We should revere them as a manifestation of a wondrous and eternal energy that has shaped the eye from skin and performed a long series of evolutions that seem to us miraculous.

Prudery is the corruption, the degeneration, of modesty. It is responsible for many evils. A prudish person hushes natural inquiry into the mysteries of life, but does not destroy the curiosity. On the contrary, the repressed curiosity becomes very acute, and often morbid, when proper satisfaction is not offered and the laws of nature made plain to the mind. Prudery gives us a wrongful and distorted

view of many human affairs and causes uncharitableness in our judgment of offenders, which often drives them from bad to worse. This does not mean that we should countenance sin and vice. But we should try to uplift the fallen by sympathy and love, recognising always that we are none of us free from sin, though some kinds of temptation may not trouble us.

Prudery is not clean-mindedness and is opposed to true modesty. Many persons who are innately immodest and have prurient minds assume an extreme attitude of propriety as a disguise. The modest woman is not shocked by the manifestations of life, but by the misuse of the love impulse, by vice, vulgarity and the affectation of shame for harmless things.

Lesson VI.—Marriage

The union of lovers in wedlock brings new happiness and new responsibilities into their lives. When two are made one by the solemn conjugal bond each partner enters upon a great adventure full of golden promise. The natural and moral sanction for marriage is love, which has grown out of strong mutual attraction and courtship. Without affection and the desire for companionship there can be no true union of man and woman.

Before a maiden consents to marriage she should understand the full meaning of the conjugal life and its duties. The dreams of youth are often misleading, and when the feelings are ardent, prudent

reflection and self-examination are often overwhelmed by emotion. An infatuation blinds many to the defects and failings of the loved person before marriage. Many girls marry without a passionate attachment to their suitors. Sometimes discontent and unhappiness urge them into a hasty marriage; and there are some who look upon married life merely as a means of obtaining material comforts, luxuries, more liberty, or a better position in society. All these adjuncts to well-being may, however, fail to bring contentment to the heart of a woman who is capable of a devoted love. The greatest things in life are not purchasable. There are deep spiritual needs that only the things of the spirit can satisfy.

Many women pine amongst luxuries because their heart hunger is not appeased. They become nervous, prematurely old and frequently ill. Something vital is wanting in their lives, and this want cannot be gratified by the possession of money, a fine house and beautiful dresses. A wife may possess all these, and yet feel that she has been cheated of the chief heritage of woman, the love, sympathy and devotion of a good man.

Girls of the marriageable age should know that men are prone to sudden attractions for women through their physical charms, and that there are types of men who seem incapable of loving through admiration for mental or moral qualities. A strong attraction towards the bodily virtues is an essential of true love in both man and woman. Broadly

speaking, women seek strength and energy in men, and men seek beauty in women. But a passion arising only from the senses is seldom very lasting. There must be respect for character, recognition of fine moral qualities, and an affinity in intellectual tastes.

A woman may be allured by a handsome man, and under the spell of this fascination she may overlook the fact that he is a spendthrift, or an idler, or lacking in the qualities of sympathy, understanding and kindness. Therefore the physical attraction alone is not a guarantee of an abiding affection. There must be the attraction of the mind and the spirit as well as the æsthetic or sensuous appeal.

A young woman sought by a lover should assure herself that she loves him sincerely with body and spirit before she consents to marriage. She should be sure that he has no habit or strong desires that are likely to cause disharmony in married life. She should be tolerant of his little weaknesses, and not censorious of his mistakes, and should demand the same consideration from her lover for her foibles and errors. There should be an agreement between the two to help one another in overcoming defects of temperament. Even in an ardent love-marriage the small irritations of daily life are liable to influence the pair, and tact and patience must be cultivated.

Much of the spiritual beauty of marriage is dependent upon physiological harmony. The sacrament of wedlock is the union of bodies as well as

spirits. We cannot truly love, in the conjugal sense, a person who is physically repugnant. Now, unfortunately, many girls enter marriage without proper comprehension of the very intimate nature of the physical union and its effect upon the mind and the emotions. We are beginning to realise that a large number of marriages are unhappy because of the spiritual disharmony arising from the lack of bodily affinity. Hence it behoves the prospective wife to acquaint herself with the facts of the conjugal life and the laws of reproduction. This knowledge may be gained from a well-informed married friend, or from one of the scientific but plainly written manuals on these subjects which have been published during the past five and twenty years.

No woman should think of beginning a craft or profession without preliminary preparation. The preparation for marriage is certainly of equal importance. And when we consider that our marriages do not concern us alone, but the children who will be born to us, the community in which we live and the generations to come, we are justified in saying that the knowledge essential for healthy conjugality is the highest of all. It should be considered a disgrace, if not a crime, to marry without understanding the principles of the force that is the very mainspring of humanity.

The will to live rightly and the most exalted religious enthusiasm are not sufficient alone to guide us safely in matrimony. A desire for sound knowl-

edge is in itself a moral or religious impulse. The earnest, spiritually minded man or woman strives after wisdom as a light for the feet. We know on the testimony of deeply religious, but far-sighted, clergymen that piety without knowledge of natural laws does not always ensure noble living, or protect us from committing grave mistakes. Moral zeal supported by sound knowledge must be our watchword.

It is the main object of these lessons to convince you that body and mind are inseparable, mutually dependent and continually affected one by the other. The loveliest flowering of the soul has its physical origin and precedents, and the thoughts of the brain flash their messages to the remotest organs of the body. Pity causes the heart-throb, and there is truth in the old saying that the bowels move with compassion. The brain poisoned by the acids of fatigue gives rise to gloomy, apprehensive ideas. When the brain is flushed with healthy blood the dejection vanishes, suspicions and dreads are allayed, and the sad man of yesterday assures himself that life has its hours of supreme rapture.

Throughout nature we find proof that mating is attended with joy and pleasure. This is essential for the continuance of the species. Human marriage is the source of the highest happiness. But human love is an intensely complicated emotion, and this very complexity in the pairing impulse in man is evidence of his wide differentiation from the animals immediately below him. The physical impul-

sion in man becomes subordinate in many instances to the spiritual longings, and these desires are more complex than the purely physical or the sensuous. This accentuation of the mental or spiritual yearnings brings certain risks of disharmony into marriage. The mental machinery of civilised men and women becomes highly intricate, delicate and liable to derangement. Civilisation increases and intensifies our emotional desires and creates new needs.

This heightening of the emotional power in the love of mankind makes it imperative that the impulse should be directed by knowledge, and not left to the mercy of dying instincts. We need knowledge in marriage in order to preserve the fresh beauty of life. Much, perhaps most, of the unhappiness in married life is the direct result of ignorance. Men do not learn the true nature and the deepest desires of women, and women neglect the proper study of men. It is easy enough to say that men are happy if their wives give them good dinners, or that women are quite content with existence if their husbands are generous with money. We know from daily experience that excellent cooking does not constitute the highest human felicity for a vast number of husbands, and that many wives, with all the luxuries that wealth can procure, are utterly disappointed with marriage.

CHAPTER V

SEXUAL HYGIENE IN CHILDHOOD AND YOUTH

I

THE hygiene of the reproductive system depends largely upon the general care of the body. Proper sanitation, judicious nutrition, suitable exercise, healthful clothing and careful ablution of the whole surface of the skin are essential for a hygienic sexuality. It is well known, for example, that insanitary overcrowding lowers vitality, and is a source of consumption and other diseases, and that congested living tends to heighten sex precocity.

Very few parents make a scientific study of the important question of alimentation during infancy, childhood and adolescence. In the well-to-do orders young children are often overfed, and in the poorer classes a large number are under-nourished. Overfeeding is the bane of many children. How often are children stuffed with rich and stimulating food under the misapprehension that the more a child eats the stronger it will be. We see many young children of both sexes who are overfed. They are clumsy in their movements through obesity, and the excess in diet produces biliousness, skin rashes, boils, and prepares the soil for the development of disease

in adult life. Though the body of a child requires fats, this does not indicate that constant fatty food in large quantities is beneficial.

In school life many children do not receive sufficient nourishment for bodily upkeep and growth. The dietary in the better-class boarding schools has improved during the past fifty years; but many adolescents are not sufficiently fed. For the maintenance of sexual, as well as general, health, the diet of childhood and youth must be plain, nutritive and non-stimulative. Flesh foods in undue quantity are injurious to children, and after puberty they tend to inflame latent sexual desire. There is no doubt that overeating actively stimulates eroticism in adolescents and adults.

It is hardly necessary to caution parents against permitting children to take alcoholic drinks. Alcohol is one of the most potent of sexual stimulants. It quickly affects the blood vessels and the brain, and besides exciting desire, it relaxes the power of control. Wine has its value as a beverage in health and in some cases as a medicine. But alcoholic drink is pernicious for children and should only be used with careful moderation by the adult. Excessive drinking undoubtedly slackens inhibition, coarsens the brain and arouses libidinous feeling. There is little doubt that the poisoned life germs of the intemperate produce diseased offspring. Epilepsy, idiocy, mental defectiveness and many other ailments of body and mind are noted in the descendants of heavy drinkers.

We may not be able to check all the peripheral or spontaneous excitations of an erotic character in the child. We can, however, greatly lessen the risk of external stimulation and artificial excitement. The physical stimuli are undue warmth of the skin caused by clothes and bed-coverings, too prolonged hot bathing, irritations in the genital and anal regions, a rich diet, all forms of luxurious living and flogging. The mental excitations may be even more numerous, especially in the case of children of the wealthier classes. These arousing factors are over-excitement, late hours, suggestion through companions, the influence of erotic or indecent conversation, vulgar entertainments, obscene books and pictures, nervous anxiety from any cause, often producing a craving for relief, and a prudish upbringing. I believe the last to be the most potent of all.

There is a tendency for almost any part of the skin to become erogenous. This important fact should be carefully heeded by all who have the care of the young. Much caressing, kissing and fondling must be avoided. The highly sensitive skin covering, with its countless nerves, is in direct communication with the brain. In hysteria the sensitivity of the skin is often intensified. The earliest of all pleasurable sensations arise from the skin — *e. g.* the act of suckling in infancy. Cutaneous excitation undoubtedly causes the most powerful and often overwhelming psychic emotion. Friction of the skin of the forehead, causing stimulation of the

nerves, is a common habit of many who use their brains. In China fathers refrain from kissing their daughters for fear of erotic stimulation. It is not necessary to observe such extreme precaution as this, but all reflective parents will recognise that risk may attend excessive caressing of the young.

Ellis points out that the connection between the sexual sphere and the skin is shown in acne and pimples on the face. The "blackheads," so frequently seen on the faces of pubescent boys and girls, are probably an abortive effort of the sebaceous glands to grow hair. "As a rule acne appears about puberty and dies out slowly during adolescence." This skin affection is also liable to appear during menstruation.

The sensibility of the skin is very manifest in young children who find pleasure in tickling. This sensation is a pain-pleasure, which is sometimes sought voluntarily. It is not in itself a morbid manifestation; but it is obvious that it may become so if the irritation is applied to specific parts of the body. The eminent physician Gowers said shrewdly that the sexual act is a "skin reflex." A medical correspondent, writing to Ellis, advances the theory that ticklishness in virgins may be "nature's self-protection" against sexual advances. It is perhaps significant that the inclination to be tickled usually ceases at puberty.

We may state with assurance that the avoidance of undue tactile stimulations in childhood is advisable. Every care should be taken to keep the sex

feeling at bay until such time as it may be legitimately satisfied in a marriage of love. To this end we must guard against everything that can become a sexual irritant. Every ascetic of old realised the value of cold in allaying unruly desires. Warmth is an excitant; and though artificial heat is necessary for health in cold and damp climates, we must not be too warmly clad for sexual health.

Children and adolescents should not sleep on luxurious feather beds. The garments should be loose. There should not be pressure or friction in the genital parts. One writer traces the masturbatory habit in little boys to tight breeches. Close-fitting stays are said to have the same effect upon girls. Some very young children often handle themselves almost constantly until they are corrected. This habit often arises from local irritation through pressure of clothes or from uncleanness of the parts.

Norah March points out that, physiologically and psychically, in boys, the sensations of sex "are more acute and specific than in girls."[1] This difference between boys and girls should be admitted and faced by the parent and teacher. The scheme of Nature does not harmonise with all our moral and social codes. The adolescent boy may experience erotic feeling long before he is fitted to reproduce the species. Thus a serious problem arises for the young man and his guardians.

In our day there is a growing postponement of the age of marriage. "Wherewithal shall a young

[1] *Towards Racial Health.*

man cleanse his way?" is a pressing question for the hygienist and the moralist. We can only employ every possible means to diminish the influence of amatory stimuli for those compelled to a long period of celibacy. And these means must be exercised from infancy. We cannot begin hygienic and ethical guidance at a too early age. But this direction must be very carefully planned and conducted.

The hygiene of celibacy needs to be clearly formulated. We are beginning to apprehend that it is not sufficient simply to enjoin purity and chastity. We must devise other safeguards. This cannot be done while the great bulk of fathers and mothers, teachers and clergymen exhibit no active interest in the educational guidance of sex development. The untaught cannot instruct.

Mere exhortation to continence, control and the repression of "evil thoughts" is lamentably inadequate, as daily experience proves. We tell a boy that lust is sin, and warn him against concupiscence, while we inflame his system with a too generous diet, permit alcoholic stimulants, provide him with a feather bed and too much covering, and generally coddle him. We counsel purity and give no hygienic instruction for the maintenance of a clean mind in a clean body. We silence natural inquiry and leave the boy exposed to those corrupting influences of the world from which there is no escape in the average adolescent life. We instil prudish, shamefaced views upon sex, which set the mind morbidly wondering, and often induce an insatiable secret curi-

osity. How can we expect that the youth will attain manhood with a fine respect for his sex potentiality, his procreative responsibility and his duty to the race?

Excess in athletics and the more violent games may induce fatigue of the nerves and the muscles, which in its turn causes disturbed sleep, and is apt to arouse sexual desire. A deficiency of exercise for the body leaves a superabundance of force that may be expended sexually. Overstrain of the mind produces insomnia, and masturbation is often practised in order to obtain sleep. Listening to erotic, indecent talk awakens smouldering fire in many youths. The amatory excitants are extremely numerous, and that which has no effect upon an undersexed or phlegmatic nature may be a powerful aphrodisiac for another.

The struggle to maintain chastity may be very severe in some young men, while in others it may be slight. Impulses may be constant in the highly virile or merely periodic in some cases. When excitement arises in the celibate he should try to transfer the energy into hard work, vigorous play, absorbing, non-exciting study, or any interest that demands concentration. Every effort of diffusion of the sexual longing fortifies the will, and there is no doubt that a well-exercised will, like an actively used muscle, can become stronger.

II

The hygiene of the female sex life is more neglected than that of the male in most civilised races, especially in the Western world. Although the erotic nature of woman requires more subtle stimulation, especially of an emotional-psychic kind, than the amative desire of man, it must not be supposed that prolonged celibate living has no trials for the average healthy woman as well as the neurotic or hyperæsthetic types. Women physicians have endorsed the view of gynæcologists that sex plays an eminently influential part in a woman's life.

We may be less concerned with the risks of unchastity in the girl than with the boy, but we cannot overlook the fact that neglect of sex hygiene injures the female even more than the male. So meagre is the knowledge of the laws of the sexual life among women themselves that many suffer from symptoms arising from the uterus or the ovaries without the least consciousness of the nature of the disorder.

The prevalence of displacement, malposition and prolapse of the womb is due in most cases to artificial and unhealthy living, to overstrain and neglect of suitable rest after pregnancy. Prolapsus often occurs in unmarried women and in girls during adolescence. Besides the physical disability and suffering caused by this derangement, there are mental influences, sometimes of a marked character. The sufferer is nervous, depressed, irritable, peevish.

These symptoms usually vanish magically after medical attention; but if neglected they may quickly transform a normally patient woman into a harassed condition, disturbing to domestic concord.

Most of the menstrual disorders are preventable through hygiene. The whole process of pregnancy or gestation is made complicated, and often painful, by injudicious living. Delivery or parturition is rendered more torturing and sometimes a danger to life through the unhealthy mode of existence before and during wedlock. Suckling, or lactation, has also its abnormalities and ailments. A host of women have wandered so far from Dame Nature that they cannot nourish their own offspring. Some have no milk; others have an insufficient supply. Sometimes the nipples have been flattened out of all shape, and are practically non-existent through the construction of the corset.

A vast number of women fail to participate in a normal manner in the marital embrace. Dr. Mary Stopes estimates that seventy to eighty per cent. of wives are unhappy in this relation, through the ignorance of their husbands of the nature of women and no knowledge of the periodicity of erotic inclination in their sex. But many are " frigid," or anæsthetic, from various physical and psychic causes. Vecki has found abnormality of this kind in whole families. This unnatural condition is sometimes the outcome of carefully imparted prudish prejudice against sex, producing sexphobia. For this disorder the lack of sex education is frequently responsi-

ble. False ideas have taken root deeply in the mind during childhood and youth, and a repugnance of the scheme of reproduction has developed into a true mental complex.

A large number of cases of premature birth and abortion, or miscarriage, are avoidable. The reproductive powers of many women are overtaxed by too rapidly recurrent pregnancy. The majority of working-class mothers cannot rest sufficiently after delivery, and the health of the race is endangered. Various rigorous forms of labour sap the power of potential and actual mothers. The sedentary life, malnutrition, want of fresh air and nervous strain render some women unfit to continue the race. Anæmia and neurasthenia handicap an immense number of women in the battle of life. Ovarian maladies often follow a denial of the function of maternity. All these are dysgenic factors, forces acting against the well-being of the individual and the community. They are chiefly, if not entirely, the result of the neglect of woman's sex hygiene and education.

Our daughters should be protected against these evils by a knowledge of the mechanism and the right use of the body, by an appreciation of their duty as mothers, and by a practical education in the laws of sex, the care of the racial function, and the management of infants and children. They should be taught that love is not only the most inspiriting of all personal experiences, but the source of human progress in all the finer spiritual and moral develop-

ments. The ideal attitude to sex must be inculcated not only by ethical precept, but by scientific teaching that inspires interest, and reveals the marvels, the beauty and might of the eternal life energy.

Physical hygiene depends upon sane hygiene of the mind. We cannot hope that either boys or girls will develop a proper esteem for the body if the mind is darkened by counsels of prudery, or soiled by prurient ideas. Fantastic and irrational recoils of the mind must inevitably occur when the subject of sex is approached with shameful furtiveness. If the brain is not working healthily we cannot expect a healthy functioning of organs intimately related with it. Wrong and distorted thinking upon sex diverts the erotic impulse from normal expression, and often leads to abnormality and perversion. Hence the need for a sane psychic hygiene of sex from childhood and throughout the whole of life.

CHAPTER VI

PHYSIOLOGY

I

For the aid of parents and teachers in instructing adolescents some knowledge of the structure of the organs of generation and their functions is essential. It is not often necessary to impart precise anatomical information to children before the age of puberty. But hygienic counsel cannot well be given without physiological knowledge, and parents with sons and daughters of the marriageable age should be able to answer inquiry concerning physical processes. When we realise that the well-being of the body is greatly dependent upon healthy sex function, as well as nutrition, it is not possible to separate the physiology of the reproductive system from general physiology. We cannot interpret the psychic elements in sex love without a knowledge of sexual physiology.

Reproduction in such lowly organisms as the monera and amœba, which are microscopic unit-masses of protoplasm, is by cleavage or division into equal halves. Man's earliest forerunners in the animal kingdom increased by division, the splitting of single cells, or by the formation of buds. Sexual

differentiation marks great evolutionary progress. The offspring of the female cell and the male cell inherit the qualities of both parents, and there is advance in intelligence, complexity of structure, and variation in individuals. Thus the attraction of two differing cells is the beginning of psychic or spiritual development and expansion. The process of reproduction becomes intimately associated with, and practically dependent upon, psychic influences. Manifold subtle mental and emotional forces enter into sexual love, which is no longer a mechanical copulatory act.

This attraction of the sperm cell of the male to the ovum of the female is the biological, the primal, source of love in mankind. The brain becomes dominated by a mighty passion with stupendous power for human weal or human woe. Man's progress is to an enormous extent the result of the complex sex development, differentiating him from the animals.

The sexual differences in the two sexes can be seen in the embryo in the tenth week after conception. After birth the sex organs are immature, and remain infantile until the approach of puberty at about fourteen in the girl and fifteen in the boy. In males the testicles, which contain the germs of life, are in the groin, or inguinal region, until the oncoming of pubertal growth, when they descend into the sac or scrotum. The tissue of the external organs of generation in both sexes is profusely supplied with blood. Congestion of the blood vessels

produces the state of turgescence necessary for coitus (sexual union).

The male sperm is contained in tubules in the testicles and is expelled in the sex act. The active fertilising cells are in a fluid which is injected into the female vagina. If a spermatozoon meets a mature ovum in the uterus, or the ovarian tubes of the female, conception occurs. The ovum (female generative cell) is minute in size, but the spermatozoon (male cell) is very much smaller. The male germs are extremely active, and may be said to find the ovum by instinct. Ancient physiologists believed that the spermatozoa were animalcules.

Ova are contained in a capsule, or follicle, discovered by R. de Graaf in 1677, and since called the Graafian follicle. This fibrous follicle has fluid, and is lined with cells that encompass the true ovum. The ovum is of oval form and may be about 1/1000 inch in diameter, or considerably larger when ripened. Ova are conveyed from the ovaries to the womb, or uterus, by the oviducts or Fallopian tubes.

The uterus is a highly dilatable bag, provided with glands from birth. At puberty these secreting organs increase in number, and they elongate during menstruation. The passage from the exterior of the body to the womb is called the vagina, meaning a sheath. It is supplied with mucous glands and a network of nerves. The mouth of the womb is in the upper part of the vagina.

The breasts are provided with secreting glands, large and small ducts, and cells that form oil and

milk globules. The breasts, or mammæ, increase in size at puberty, and enlarge still more during child-bearing and suckling. In old age they usually shrink and lose their firmness and rotundity.

Menstruation, the menses, or monthly course is a law of sexual periodicity occurring in the human species in most cases once in the lunar month. It is a preparation for pregnancy, and is believed by some investigators to involve a monthly discarding of membranous tissue in the uterus, and a kind of inner renovation. During the period the mature ovum passes into the uterus, where it awaits the male fertilising element. If unimpregnated, the ovum perishes. There is still doubt as to the exact cause or the real physical nature of the menstrual process. The maturing of the ovum does not appear to be an efficient cause, as ovulation is a continuous activity and has been noted before birth. Moreover, removal of the ovarian organs does not always affect the monthly function. Menstruation has occurred when ovaries and tubes were absent; and there may be no menstrual flow, though the ovaries are perfectly normal and ovulation occurs.

Menstruation has been regarded as a supernatural event. There were formerly endless taboos and regulations connected with this natural phenomenon. Among some savage and semi-barbaric peoples the cycle occurs at long intervals. This has been noted among the Eskimos, the Laplanders, American Indians, and in South American tribes. Among Europeans there are instances of the fortnightly recur-

rence of menstruation. Dr. Marie Carmichael Stopes has lately published some highly interesting data concerning the regular recurrence of sexual desire in women at the mid-monthly period. This periodic manifestation is regarded by Dr. Stopes as a natural law that is almost unrecognised in the civilised societies of to-day. To the neglect of this law she attributes a large part of conjugal disharmony and unhappiness.[1]

It seems plain that the higher the evolution the more marked is the tendency to frequent repetition of the menstrual function and the more copious the flow. There is a view that the process has been rendered more frequent by artificial living and by various stimuli; but some of the higher apes are known to menstruate once a month. It has been suggested that prolonged menstrual periods may arrest growth in delicate girls, and Dr. Fothergill has stated that if this wastage can be checked development of the body proceeds.[2]

When it is recognised that menstruation is a continuous process, we shall realise that girls require a different upbringing from boys. In the reproduction of the species the female plays the more exacting part throughout nature. A woman may be said to be in a perpetual state of preparation for the exercise of her maternal office. The physiological and mental changes, involved from puberty, when

[1] *Married Love.* M. C. Stopes, M.D. Fifield, London, 1918.
[2] Refer to *Man and Woman.* Havelock Ellis. Scott, London.

menstruation begins, until it ceases at the menopause, or change of life, are recurrent and affect the whole being. As Ellis states: "If we have to investigate the comparative reaction of a man and a woman to any scientific test, we have to recognise that the woman lives on a curve, and that her exact position on the curve at a given moment may affect her superiority or inferiority to the man."

The internal ductless glands, termed "hormones" by Professor Starling, are of great importance in the psychic and physical sex life. From the glandular cells of the testicles in man is secreted a fluid that affects body growth and determines the secondary sexual characters. These glands act before the germinal function is established. They are, in a large part, the source of manliness of structure and of the masculine qualities of mind. Their secretion also arouses amatory excitement in the brain. Analogous secretions in the ovary of the woman influence both mind and body. There seems to be little doubt that the diffusion of these hormone secretions in man and woman arouses the mating instinct and contributes to sex characters of a secondary nature. Experiment shows that injections of secretion from these remarkable glands will produce very marked results in persons who have a deficiency of the hormone fluids.

CHAPTER VII

THE PSYCHOPATHOLOGY OF SEX

I

THE sexual instinct by reason of its potency, complexity and reactions is predisposed to aberration, abnormality and perversion. Absolute normality is not always easy to define. There are the subnormal and the supernormal manifestations, as we find them in the under-sexed or the strongly-sexed individuals. Lombroso describes erotic excitement in women as pathological, whereas many physiologists class feminine sexual anæsthesia, or coldness, as a disorder or neurosis. Ancient asceticism was wont to regard the love impulse as the outcome of morbidity of the soul. Many savage people imagine that the normal physical intercourse of the sexes is dangerous to health.

The researches of modern therapeutists illuminate the mystery of sex perversions. Some of these phenomena of the sexual life seem to be echoes of promptings in the early history of the race, and some are associated with the strange infantile memories. Passive algolagnia, or the enjoyment of pain as an erotic stimulant and means of satisfaction, may arise, as we have seen, from the infliction of cor-

poral punishment on young children. Active algolagnia, or Sadism, is an exaggerated survival of the impulse to capture and seize, or, in other terms, an accentuation of the element of violence in the male, the more active sex. In a slight degree it may be said that most women have traces of the instinct to endure pain inasmuch as their passivity, and often their altruism, contrasts with the energy and egoism of men. This passivity may merge, under certain stimuli, into a positive seeking for violence or the endurance of pain. The natural vehemence of the male may be transformed in greater or less degree to a desire to inflict pain. In extreme instances, Sadism finds expression in acts of sheer cruelty and even murder. This perversion is often associated with a mania for shedding blood.

We cannot ignore the morbid psychology of sex if we would be at all points prepared in the guidance of youth. It is useless to affect that sex aberrations are unusual. They are far from rare in either uncivilised or civilised races. Perversions of the sex instinct have been noted in the lowest as well as the highest orders of mankind, in the genius and in the most primitive of savages.

Animals in domesticity frequently develop sexual perversity.

A fair proportion of boys show some slight traits of cruelty towards companions and animals, and this deficiency in sympathy is probably more notable before than after puberty. Pity and kindness are often deepened when the psyche begins to develop.

If a youth exhibits an unusual tendency to inflict suffering, especially without provocation on the part of the victim, we may with some reason suspect a Sadistic strain. But care must be used to distinguish between the thoughtless, ignorant imposition of suffering, often noticeable in quite young children, and deliberate, meditated acts of cruelty. The wanton torturing and mutilation of animals is undoubtedly associated with algolagnia. Such cases are occasionally reported in the newspapers. The friends of the offenders are unable to account for these acts on the part of an individual who may appear perfectly sane.

When algolagnia becomes a true psychosis, or definite perversion, there is serious danger lest the sufferer should injure others. There are terrible records of deeds of cruelty committed by sexual perverts under insane obsessions. In all the sexually perverse and vicious sections of the community in the civilised nations, satisfactions are secretly provided for perverted persons in houses of ill fame. The chronicles of sexual abnormality, collected by alienists, physicians and psychotherapists, abound with amazing instances of the ingenuity of perverts in obtaining gratification.

The aberrant impulses may be checked by careful nurture in childhood and youth, by sublimation of the erotic yearnings, and by hygienic living and engrossing interests. Hypnotism, or suggestion, has been employed with success by many psychopathic experts. Psychoanalysis is more likely to effect a

complete cure. Teachers, jurists, doctors and clergymen should consult the works of Freud, Jung, Bjerre, Pfister, Ernest Jones, Brill, Djerine and other writers of the psychoanalytic school.

Various degrees of sex perversion are instanced in the inveterate habit of repeating indecent anecdotes and jokes, the writing of obscene anonymous letters to women, and collecting lewd pictures and photographs. By these means some persons obtain "a vicarious gratification," and this may become an actual substitute for normal satisfactions of instinct. Subjects addicted to the mania for cutting off women's hair in the streets have admitted that this misdemeanour is a sexual impulse. Men and boys who improperly expose themselves (exhibitionists) are sufferers from a somewhat common form of perversion.

Some inquirers in the abnormal psychology of the sexual instinct regard kleptomania as a sex aberration. Kleptomaniacs have confessed that they experience erotic feeling at the moment of purloining an article, and that the danger of detection intensifies the pleasure. Another common anomaly of the sex emotion is fetichism, in which the focus of interest is transferred from the body of the desired person to parts of the clothing, especially to shoes.

The safeguarding of the developing sex feeling against perverse tendencies is a matter of great importance for the parent and the teacher. Quite unwittingly those who have charge of the young may foster perversions and abnormalities. Prudishness

and contempt for sex may cause a pathological frigidity in women. Flippant or gross conversation about love and sexual relations may stimulate a powerful libidinous inclination in youth, which is likely to induce perverse practice in later life.

II

The prevalence and the alleged increase of homosexuality, or sexual inversion, makes it necessary to devote a few pages to this difficult enigma of human nature. A perfectly normal development of the sex instinct in adolescence and the adult life, in which the affection and desire are towards one of the opposite sex, is described as *heterosexual.* If the emotion and the yearning are aroused by a person of the same sex, we speak of the attraction as *inverted* or *homosexual.* There are men and women who are born with inverted instincts. These are classed as true sexual inverts and are sometimes described as urnings or uranians. The typical male invert is found in all classes of society, from the highest to the lowest.

The homosexual is a responsible being. He is fated with a congenital tendency, but, like the inheritor of the alcoholic bias, or the man with an imperfect sense of right and wrong, he is bound to adapt his conduct to the codes of the society into which he is born.

In this text-book it is not necessary to discuss sexual inversion in all its bearings upon the individual and the community. It is necessary, how-

ever, to refer to a transitory manifestation of this aberration, which is a not uncommon phase of the pubertal stage. We cannot overlook the fact that a number of teachers and parents are confronted with this difficult problem. Whispers of unmentionable practices in certain schools reach the ears of solicitous parents.

Mr. A. C. Benson, an experienced educator, states that no boy is likely to preserve his innocence in passing through school life. "One hears of simply heart-rending cases where a boy dare not even tell his parents of what he endures." This aberrant tendency is noted among girls as well as boys. Intensely emotional friendships are common in some girls' schools, as described to me by women teachers.

It is important for parents to know that psychologists of note have traced a frequent transitory tendency to strong sentimental attraction, sometimes of an erotic type, between young persons of the same sex, and an adoring, even passionate, devotion of a boy or a girl for an older member of the same sex. The truth is that in the first strange and frequently powerful reaching out of the heart for love in the pubertal period, and even before, a fervidly emotional nature may "fall in love," as it appears, with a person of the same sex. In many instances, probably in the majority, there is no definite, specialised physical arousing whatever.

No doubt school life, with its practically complete seclusion from the opposite sex, may aid in the temporary fixation of an ardent affection upon one of

the same sex. It is noted that this transient, sentimental phase is a common form of substitution-love in both boys' and girls' schools. The keenly awakened sentiment vaguely quests for response and satisfaction. When the boy or the girl leaves school and mixes freely among both sexes, the emotion speedily takes the normal course, and the preoccupation is directed upon the opposite sex.

Reviewing the matter cautiously, I am convinced that the conclusions of the newer psychology are correct. This temporary emotion is not rare under the present system of sexual segregation in youth, and may even arise when there is no compulsory separation of the sexes. The love instinct in its nascent stage gropes, often semi-consciously at the most, for expression and satisfaction. There may be no sentiment whatever regarding the opposite sex, though a craving to love and to be loved exists in the child's breast. Therefore, in the vast majority of cases, the true inverted sense never develops fully nor becomes permanent.

III

The transitory and vague inverted tendency of childhood and adolescence may develop and become permanent through experimentation in erotic irregularities, or by the example of adults or older school companions. Normally there is great variety in sexual idiosyncrasy, and suggestion and example may induce abnormal proclivities in youth. How, then, shall we protect our children against the risk

of acquiring perverse habits? Our first endeavour must be to establish a respect for sex and a high appreciation for the need for controlling wandering propensities. We should teach that normality is healthy, natural and socially advantageous. It must be insisted that the formation of abnormal habits is likely to become a terrible tyranny.

There is also the moral aspect of the question. The boy who instils homosexual ideas in a companion may cause social disgrace and complicate the struggle for chastity. *We must exert the most careful discernment in warning the young upon this danger. It may not be necessary to refer explicitly to homosexual and perversions; but there should be general counsel and warning against tampering with the life force. If inversion is suspected, the boy or girl should be treated as early as possible by a skilled psychotherapist.*

Let us close this chapter with a hopeful anticipation of human progress towards a finer sex life. For ages sexual excesses and morbidities have prevailed among mankind. Some of these evils are due to disharmonies and savage survivals that evolution will ultimately remove. The races still flourish in spite of the common theory of degeneration. There are always strong natural forces counteracting deteriorating processes, and there is ample proof that the course of humanity is ever upward. Old diseases fade and disappear, and new maladies appear, but man's intelligence improves progressively, and therapeutics and hygiene advance remarkably,

cycle by cycle. The more we understand natural law the more are we protected against the risks of social, moral and physical decline.

No sexual psychologist, looking at the past pages of human development, and noting the present manifestations of the *vita sexualis,* can doubt that we are moving upwards, and, very slowly though it may seem, working out the heritage of ages of fantastic as contrasted with scientific or direct thinking.

PART III

EDUCATIONAL FACTORS

CHAPTER I

THE HOME TRAINING

I

The lessons learned "at the mother's knee" leave a deep-cut impression upon the child's brain. From the age of three till nine years the callow mind is highly receptive and retentive, and that which is stamped upon it is likely to remain throughout life, tincturing thought and actuating moral conduct.

There are defined cycles in sex development. The first cycle may be said to begin with consciousness in the new-born infant. In this infantile stage spontaneous sexual manifestations are wont to occur. Sexuality in a young child is in the subconscious, and no knowledge of the meaning of physical sensations exists in the brain of the infant. Nevertheless, self-gratification, or auto-erotism, has been noted in many instances in children of both sexes before the age of three. These infantile experiences are apt to re-echo throughout life. Analytical psychologists of our day have asserted that the subconscious racial force in the child may be heightened by undue caressing and fondling by uninstructed parents and elders. It is therefore necessary to avoid all the stimuli likely to intensify precocity. A

few typical instances of the arousing of the sex organs into activity, taken from actual cases, may be given here for the guidance of parents and teachers.

A little boy, long before the age of puberty, may experience pleasurable feelings associated with the sex organs. Such feelings may be manifest while swarming up a pole, in swinging, riding, and by other mechanical means. It must not be supposed that gymnastics are erotic excitants in the majority of cases. Probably the very reverse is the truth. But certain forms of stimulation in specific subjects may produce unfamiliar and bewildering sensations. We must not forbid swinging because one girl of six experiences for the first time an unwonted feeling connected with the racial organs. This form of healthful exercise may have no such effect upon a hundred other children. It is, however, supremely important that the parent should realise that the capacity for these experiences exists in many young children. To be forewarned is to be forearmed.

Lying in an overheated bed may stimulate prematurely the sexual nerves of a boy or girl. Occasionally there is a congestion of the blood vessels of the reproductive parts, leading to turgescence or swelling. This may occur in the case of the healthiest of children, and without any trace of sexual thought. It is often a result of too hot baths, posture, warmth, stimulating foods or a full bladder. These physical manifestations are apt to direct the attention to the organs and may lead to handling. In this way the habit of masturbation frequently be-

gins in children who have no inkling of sex matters.

Parents should know that the range of auto-erotism is very wide. Masturbation or "self-abuse" is only one form of the many phenomena. The sexual system is so widely diffused that many apparently unrelated nerves and organs may become erogenous centres. A sensation in the skin of almost any part of the body may send a message to the brain and arouse perturbation. It has been noted that even the eye, under certain kinds of stimulation, may exhibit an extraordinary sympathy with the reproductive apparatus. Such affectability may be abnormal and excessive; but the existence of erogenous zones in parts of the body remote from the sexual organs is a normal condition. The purposive retention of the contents of the bowels, fairly common among children, and often leading to obstinate constipation, is stated to be a form of auto-erotic satisfaction.

The most active erotic spheres are the mucous membranes of the lips, the vagina and the penis; but these acutely sensitive parts are linked up with the whole nervous system, the vital organs and the brain. We speak of loving with the heart. The ancients regarded the liver as the seat of amatory passion. No thoughtful person will dispute that the love impulse causes a thrill to the innermost nerve of the organism. A fervent kiss of affection stirs the very deepest emotions of the soul as notably as it electrifies the body. Love shows us great mysteries of psyche (mind or spirit) and soma (body).

It is the duty of parents to acquaint their minds with the general natural laws directing the continuance of the race. They should know that sex is never absolutely dormant from infancy to senescence. So keen is the zeal of Nature for the perpetuation of the species that she has contrived endless cunning devices for furthering reproduction. Nor is sex solely the means of replenishing the earth. The sex or reproductive cells act and react upon the growth or body cells. The secretions that make the race make the unit, the man and the woman. A hardened ovary in the woman affects her physical system, her brain, and her emotional and intellectual being. The castrated man exhibits bodily and mental and moral changes. An extract from the pituitary gland, administered to a woman, may produce remarkable results in child-birth, hastening and easing parturition. The secretion from the thyroid gland in the neck often governs human individual destiny. Disorder of this organ may cause goitre, and it is well known that the thyroid is affected during menstruation.

This sway of sex to the remotest quarters of the body, with its dominance in the innermost recesses of the conscious and subconscious mind, is a profound fact of human life revealed by science. We cannot place the activities of the generative cells as something apart from the general activity of the body. The waning of sexual vigour seems to influence the productivity of the brain. Virility is an essential of mental efficiency and capacity for intel-

lectual energy. If the sex functions are performed normally and healthily, there is a harmonious working of the human machine.

It is apparent that parental care is vitally important during the period of infancy and early childhood. When it is understood that the natural spontaneous arousing of sexuality is inevitable, those who are concerned for the well-being of the young will refrain from stimulating this activity by injudicious excitants in diet, recreations and caresses that evoke premature sensations in susceptible children. Late hours and over-excitement must be avoided. Town life has a tendency to foster precocity in a child. It would be well if all young children could spend most of their time in the country, and be encouraged to live as much as possible out of doors.

The risk of masturbation must be faced. This habit may become excessive in very young children through irritation in the external genital organs. Secretions from the glans-penis in boys may cause smegma, which provokes intense itching under the prepuce or foreskin. This possibility should be recognised, and means employed for keeping the glans clean. If a boy or girl is apt to touch and rub the organs, some irritation should be suspected. This is a serious matter demanding plain speech. Circumcision lessens the chances of irritation, and it is stated to be a preventive of nocturnal enuresis or incontinence of urine. It is supposed that the chances of bad habits are lessened by directing boys to force

back the prepuce below the corona, and some parents, on medical advice, encourage this practice. There is, however, in the opinion of some persons, some risk in this preventive measure. The necessary handling of the organ may give rise to voluptuous feeling, and masturbation may result. Vecki condemns this practice as very likely to produce the evil that it is intended to prevent. But it seems obvious that the external parts in children of both sexes should be washed regularly. Care is necessary lest undue concentration of interest may be directed to the organs in childhood.

Besides the spontaneous and automatic arousal of sex feeling, there are numerous external stimulations which foster auto-erotic gratification. Bad example of playmates is a common cause. Servants sometimes incite to these habits by manipulations of quite young children. Ignorant mothers in the lower classes have been known to use this means to keep restless infants quiet. Overfeeding upon stimulating foods may quicken the impulse. Clothing, if tight around the genitalia, may cause irritation and congestion. Heavy coverings on the bed cause restlessness and a flow of blood to the organs. Suggestion in conversation may act injuriously, especially in the case of acutely intelligent children. The need for a reverent attitude to sex is extremely urgent.

Girls are not less likely than boys to acquire the auto-erotic habit through irritations, which occur in the vulva and clitoris. The early wearing of stays

is said to cause precocious sexuality. When it is known that a degenerate cult of tight corset-wearers exists, with a journal devoted to their craze, the relation between tight lacing and sex hyperæsthesia (heightened feeling) seems to be well established. There are many reasons why the clothing of girls should be as loose as possible.

II

The vague and unsuspected curiosity and the automatic manifestations of the infantile stage are followed by a period in which sex seems to be latent or dormant in the child. This is the play age, when a number of engrossing interests and activities absorb most of the energy of healthy children. There may be a positive resistance to sexual emotion in all forms. Boys begin to show a distaste for the companionship of girls, and girls speak contemptuously of boys. The boy seems anxious to escape from feminine influence. He may tease his sisters and resist the maternal rule. He wishes to break away from the mother's knee, and he is wont to resent the control of both parents. "Awkwardness" arises in both sexes during this prepubertal development. Children "get a little out of hand," and become "trying."

This stage is characterised by immense activity. Play is vigorous, often to the point of extreme fatigue. There is a desire to cast off all infantile restraints. The child delights in being thought a big boy or a big girl. The immature sentiment of

companions who have attained puberty is derided by the juvenile of nine to twelve. Nothing bores the boy more than allusions to love and sentimentalism. Stories about lovers are rejected with intense scorn. There is preoccupation with games and sports, a thirst for exciting adventure, and a developing taste for hobbies.

The inactivity of the sex cells at this period is apparently necessary for the growth of the body or somatic cells. Growth is rapid and the appetite almost insatiable. The system calls for ample nutrition, and there is great expenditure of physical force.

Although there is not an active consciousness of sex differences at this stage, the infantile impressions and influences remain in the subconscious mind. These impressions reawaken strangely as puberty approaches. This third period is even more important than the first. During the latent cycle there has been a steady, graduated preparation for the great awakening of pubescence.

The life of the girl in the dormant period is naturally like that of the boy. Though she displays less muscular exuberance, she is fond of romps and play. Her sex consciousness slumbers in most normal instances; but she may continue to lavish care upon dolls, and express a mild interest in the engagements or weddings of friends. She would like to run wild and play as boys play; but usually she is reminded that the rough-and-tumble diversions of her brothers are not proper for girls. As the fe-

male mind and body develop more rapidly than the male, the girl is "older" than the boy by what may be called a two years' start. She accumulates more fatty tissue and less muscle than her brother. Her inclination for robust exercises is often stronger than her physical capacity. She tends to become anæmic or chlorotic. Her emotionality is somewhat more marked than that of the boy. She cries more readily, exhibits more affectableness and is more liable to pique. These tendencies are greatly accentuated by conventional nurture at home and at school.

III

The crisis of puberty ushers in adolescence. Sex-awakening, arising from marked internal and external changes in the body, accompanies the full birth of the psyche or spirit. This period may be described as the novitiate for manhood and womanhood. It is the age of wonder, dreams, longings, instability, development and variation. In boys the period begins at about fifteen and in girls at about fourteen. At twenty we say that a youth is reaching the adult age, and at eighteen we regard the girl as a young woman.

Puberty in man is a stage on the journey to maturity, marked chiefly by the new capacity for erotic emotion and potency for the continuation of the race. There is some change in bone structure. The mysterious thymus gland vanishes. Organs of the throat develop and the tone of the voice changes.

Hair appears upon parts of the body. There is growth of the organs of reproduction. The seed of humanity begins to form in the seminal vessels and the testicles, and the secretion plays its dual part in the upkeep of the body and the generative function. This alteration in the metabolism or chemistry of the body has an enormous influence upon the brain and the emotions. The internal secretions, mingling with the blood stream, arouse the soul of man and woman. These hormones (arousers) are the love-awakeners. From their activity springs that glorious efflorescence, the love of the sexes and parental affection.

It has been discovered that lessened action of the pituitary gland will induce infantile or arrested development of sex. Thyroid affections may cause atrophy of the sexual organs. Sex precocity has been related to a condition of the suprarenal capsules. Puberty and body growth are probably associated with the adrenal organ. From the ovary of the woman is secreted a fluid that is essential for the general healthy functioning of the body and for the immense changes of the pubertal period. From the hormone of the testicle are derived the influences that govern bone development in young men. The cortex of the brain and the organs of generation are mutually dependent upon one another. Can any doubt remain that the whole bodily system is involved in love and reproduction?

When we have learned that the amorous, or strongly sexed, woman is so by reason of a free

ovarian secretion, and that the potent and lusty man owes his idiosyncrasy to a liberal testicular secretion, we have at least discovered that a powerful erotic capacity is not in itself a sign of moral inferiority, but a perfectly natural phenomenon. And the possession of this knowledge is at least an indication to persons thus endowed by nature that the conflict between innate desire and the observance of the moral sexual code must be waged by them with reason and vigilance. We are thus enabled by science to shape, temper and adapt our ethical standards in the difficult question of sex ethics and our attitude towards those who perplex us by their aberrations.

The erotic excitement attendant upon puberty has frequently no connection whatever with deliberate willing or volition. Such excitement may occur in an entirely ignorant child. In puberty the accumulation of seminal fluid in the organs and the stirring of the internal hormones in the brain often take a youth unawares and set up a novel craving. The same must be said in the case of the ovarian hormone in the maiden. This arousing is independent of the will. It is not the voice of Satan, but the prompting of Dame Nature. That the whisper may incite to Satanic ends is perfectly true; but the arousing is often unavoidable.

This physiological stimulation is not of the same order as the excitation arising from purposive thought of an erotic character. The impotent man and the woman with ovarian deficiency may be aroused, though the physical stimulation is absent.

Just as an abundance of sperm will cause a message to the brain, and evoke longing, so will a thought in the brain convey a message to the organs of sex. It often happens that the psychic activity fails to produce response in the sexual nerves. In these cases there is abnormality, an under-sexed condition, or sexual neurasthenia.

The expulsion of semen during sleep, an occurrence that greatly alarms a very considerable number of adolescents, is a typical automatic phenomenon. Undoubtedly voluptuous dreams may be frequent, through dwelling upon erotic fancies during the day; but in many instances they are entirely unsought and unwelcome. Deliberate self-excitation during the waking hours is on a different plane. In this case the action is volitional and determined by reflection.

As restraint upon the *libido sexualis* in mankind is imperative for the security and welfare of the community, the power of inhibition necessarily becomes highly developed in the finer types. Individuals of a low quality of brain development are frequently deficient in this power of control, and in insanity it is often entirely absent. The necessity for due inhibition must be impressed upon young people in whom the instinct is strong, easily aroused and precociously developed.

It is essential, therefore, that the adolescent should understand the physical and psychical inter-relation of the erotic impulse, and this necessitates plain physiological teaching at the right age. Hygienic

counsel should be given in reference to the stimuli arising from within. For example, a youth should know that a full bladder is apt to provoke tumescence, or engorgement, of the sex organs, and that the excitation produced is not to be regarded as a normal prompting of nature. There are postures also, such as sleeping on the back, that cause sexual tension. Pressure from clothing is another irritant and may produce a condition of hyperæsthesia of the genital region.

The psychic factors must be reckoned with. Highly excitable adolescents should not permit frequent mental preoccupation with amorous images, such as exciting pictures and sensuous literature. That which may be quite harmless for one type of young man or young woman may be harmful for another. A wise parent or teacher will strive to understand the diversity in idiosyncrasy, and to direct the æsthetic taste in wholesome fields. But this safeguarding should not savour of prudery, nor be exercised in an arbitrary and drastic manner. Much immorality is engendered by harsh severity and a bigoted condemnation.

The free social intercourse of adolescent boys and girls is wholesome and prophylactic. Segregation of the sexes breeds morbidities, heightens sex curiosity, and intensifies cravings. Friendships between the sexes in youth are to be encouraged. Early love may have a restraining and elevating influence, even though evanescent, for in adolescence there is a tendency to spiritualise and idealise the passion that

attracts the sexes one to the other, and the more sensuous elements are in abeyance. Pre-conjugal chastity is more often observed by the romantic young man who falls fervently and seriously in love than by his unemotional comrade.

That sexual intercourse in adolescent males is far from being exceptional is shown by the fact that a large number of young men contract gonorrhœa before the adult age. This affection is often present in girls who do not make mercenary connections, and are sometimes looked upon as entirely innocent of sexual irregularity. Singular ignorance exists, even among youths who mix freely in varied company, concerning venereal diseases; and a large number of girls, from whom all knowledge of sex has been cautiously obscured, know nothing whatever of the existence of this danger. In country districts many adolescent girls are quite ignorant in this respect, and they are not infrequently infected by strangers from the towns.

Athletics, sports, hobbies, friendships and congenial study or work that engrosses are counter-excitants tending to the preservation of chastity. There is no doubt that certain occupations in youth may induce desire. Sedentary work is often provocative through insufficient expenditure of physical force. Over-study may excite. A medical man tells me that while "cramming" for an examination in his young days he was surprised to find himself in a constant condition of erethism. During anxiety about passing examinations there is often

broken sleep, feverishness and tension, producing sexual excitement in some instances. It is indeed extremely difficult to expel or avoid all the stimuli from the lives of the ardent and vigorous. As G. Stanley Hall indicates, these incitements are manifold, insidious, and liable to prove intrusive during the very period when we need all our vital force for the struggle for existence.

The lack or insufficiency of outdoor exercise has much to answer for in the production of heightened and perverse sex feeling. Vecki ranks this want of outdoor life as one of the leading causes of masturbation. Sluggishness of body leaves us exposed to undue urging of the sexual instinct, whereas muscular activity uses up a large part of vitality. Ancient wisdom represented the chaste Diana as a huntress. I have already referred to the imperative need for more healthful recreation in the open air, and a shortening of the hours consumed in the fight for subsistence. There is little doubt that the unhealthy nervous overstrain of sedentary and city life accentuates morbid sexuality.

IV

Quite well-meaning parents still persist in the practice of corporal punishment, through an ignorance of its potentiality for evil. Chastisement on the bare body is a form of satisfaction sought by a large number of sex perverts in all the civilised nations. This voluntary endurance of pain for the obtaining of pleasure is one of the forms of the

perversion classified as Masochism or algolagnia. Masoch, an Austrian novelist, has related his own experiences of this pleasure-pain, and whipping is a fashionable vice of most large cities in Europe. Rousseau states that he sought this punishment from his governess after discovering its attraction. Many cases of algolagnia are recorded by writers on the abnormal psychology of sex.

In spite of the large weight of scientific authority and the growing view of educational reformers, we continue to employ the rod for the correction of youth in the home and the school. "This brutally empiric aphrodisiac," as Dr. Vecki terms it, is a relic of past ignorance and violence. There is no doubt that in the case of susceptible boys flogging on the nates or the back arouses the nerves of the spinal cord that cause sexual desire. Even the witnessing of flogging has this result in some persons. Ample testimony to this is to be found in the scientific discussions of the question, and in the annals of cruelty and torture in all ages. The region involved in flagellation is supplied with the same nerve as the sexual region. Hence the probability of stimulation.

Besides the resulting risk of auto-erotic practice attending upon flogging, there is the danger that a latent predisposition to Masochism may be aroused, and flagellomania may become a confirmed passion.

The effect of performing castigation has also been considered by expert psychologists and it is well known that some eminent birching pedagogues have

been victims of morbid obsession. Ellis cites the instance of Udall, an Eton headmaster, celebrated for his frequent use of the birch, who admitted gross conduct with his pupils. It is probably certain that the huge majority of those who employ bodily punishment do so with the sincere conviction that their means are beneficial to children; and it is not to be supposed that many ardent disciplinarians find pleasure in imposing pain which is deemed necessary. Moreover, the average parent and teacher know nothing of the risks which have been pointed out. They follow with good faith an old and time-respected tradition of juvenile training.

If parents were better equipped for observing childish traits and hidden propensities, they would learn that many children show what seems to be abnormal interest in the subject of whipping. In three personal records of the development of the sex instinct out of twelve, sent to Havelock Ellis, the writers allude to their juvenile attraction to this topic. I have met both men and women who recall this preoccupation of childhood. Children frequently play at whipping one another. Krafft-Ebing gives the instance of a woman who was playfully whipped by a man friend of her father at the age of five. " Since then she has always longed to be caned." In some cases self-flagellation is practised. Reverdun, a Swiss alienist, recounts the instance of a girl patient who made a formidable whip with twelve lashes for flogging herself.

We are led by a great mass of scientific evidence

to the conclusion that in the case of some children, if not of all, there is an element of menace in the infliction of corporal chastisement. It is doubtful whether the stick has ever sharpened the dull wits of a born dunce, or quickened normal discernment in the brain of a mental defective. The disciplinary value of castigation is doubtful in almost all cases, though G. Stanley Hall thinks that such correction may be beneficial in the case of some types of boys.

V

While there has been a tendency in the past to exaggerate the evils arising from masturbation, modern scientific opinion remains divided as to the degree of harmfulness in auto-erotic practices. Some eminent medical investigators have been unable to trace any serious nervous consequences in instances of moderate indulgence, though they condemn the habit upon moral and æsthetic grounds. Other physicians of high standing attribute neurasthenic symptoms, impotence, disinclination for normal intercourse and minor local affections.

Some writers believe that neurasthenia may be a result of excess, and others ascribe dullness of brain in the young, physical listlessness and heightened emotionableness. The gross over-statements of a past school of medical and ethical writers have been exposed by a number of contemporary authorities; and it has been repeatedly stated in recent years, by general practitioners, neurologists and psychiatrists, that the extravagant and highly alarming pronounce-

ments of unscientific, though often well-intentioned, writers have produced some of the very results attributed to the practice itself.[1]

The possible injuries resulting from masturbation are mostly of a moral and emotional character. Careful research proves that this excitation and nervous taxation in adolescence is harmful. If the habit is begun in childhood, before the actual virile age, weakening of the nervous system may be the penalty. One of the chief risks of auto-erotism is the fact that indulgence can be far more frequent than sexual intercourse. The opportunities are always present and the chances of extreme excess are high. Bloch, who is not disposed to the extremist view, states, nevertheless, that "solitary vice influences the psychic and the character in the mere child." He traces moroseness, hypochondria, shyness, and love of solitude to inveterate self-gratification. Some authorities attribute neurasthenic signs and restless, high-strung symptoms to the habitual auto-erotic subject.

The formation of the habit sometimes induces a distaste for marriage. It is apt to foster misogyny in man and misanthropy in woman. Some masturbators seem incapable of falling in love in a natural manner; and those who have wasted their power and

[1] Reference may be made to Havelock Ellis, *Studies in the Psychology of Sex;* Bloch, *The Sexual Life of Our Time;* Northcote, *Christianity and Sex Problems;* Stanley Hall, *Adolescence;* Robie, *Rational Sex Ethics;* Gallichan, *Psychology of Marriage;* Bigelow, *Sex Education;* Forel, *The Sexual Question.*

nervous force experience dread lest they may be unable to consummate wedlock physically.

The practice renders some young men blasé and cynical, and causes some women to adopt an attitude of false modesty towards the sexual side of conjugality. There is the possibility of a disinclination for normal intercourse. Capacity for normal satisfaction may cease in both sexes, and in this abnormality we have the root of several forms of sex perversion. Psychic recoils against the ordinary expression and satisfaction are induced. The extraordinary is craved. Abnormal ideas develop and lead to abnormal practices. Perversity in this respect may shatter the chances of a harmonious marriage. The imagination is wont to exercise itself upon bizarre forms of sexual pleasure, and when the mind has dwelt for long upon such images confirmed perversions of a disastrous character may be the result.

Besides the too constant stimulation of the genital system, there is the mental and moral conflict, which is rarely absent among the educated and higher types of man and woman. The struggle between the insistent force of the desires, often rendered excessive by indulgence, and the ethical or religious sense, may become intolerable. Remorse for this practice has caused some of the intensest mental suffering known to humanity. Sometimes there is an acute self-loathing and a weariness of life. Attempts are made to destroy the habit, and each lapse from continence brings dire contrition and a sense

of despair. Revolt against the normal love of the sexes and a reaction against the sexual scheme of nature are common consequences. There may be an exalted profession of purity, chastity and spirituality in those whose imagination is steeped in sensuality. The prudery of the masturbator is sometimes a social menace, for his or her views upon the subject of sex are unbalanced, deeply prejudiced and distorted.

Love, tenderness, sympathy and understanding are the means that should be used in aiding the sufferer to overcome the propensity. A conversation with a tactful and intelligent physician may be helpful. All "scare literature" must be avoided. Sometimes the acquisition of a little knowledge of the part played by sex in human destiny gives enlightenment, explains difficulties and temptations, and inspires control. Psychoanalysis, as practised by the new school of mental therapy, is the best method of treatment for sex obsessions, aberrations and complexes. Little reliance can be placed upon the employment of drugs or hygiene alone. The cure must be attempted through the mind. Full, open confession to a sympathetic psychoanalyst may work wonders when other methods have failed.

VI

Puberty in girls is marked by alterations in the bony framework, notably in the pelvis and the lower part of the spinal column. There are muscular development and growth of the breasts. The womb

and the ovaries enlarge, and there are changes in the structure of the external parts of reproduction. Psychic development is equally remarkable. New emotions are likely to perplex the mind, and there are invariability, instability, restlessness and quick transitions of mood. Religion may appeal deeply. An enthusiasm for art, for study or for philanthropic activity may suddenly appear.

Attention should now be devoted by the mother to the fresh demands of nature upon the girl merging from childhood to reproductive capability. The "mimic pregnancy" of menstruation is an occurrence for which the girl should be rationally prepared by the mother. It is unnecessary to reiterate the numerous risks to health of mind and body that are likely to be encountered when girls are uninformed as to the purpose and the normality of the monthly crisis. To guard against the probability of hysteria, nervous ailment, sex repugnance and derangements of the ovarian and uterine system, every girl should receive plain physiological and hygienic counsel. This teaching should be supplemented by conversation upon the ethical and social aspects of love, marriage and parentage.

The functions of the body can be guided in regularity by intelligent care during adolescence. Much abnormality and disorder of menstruation is avoidable. Over-exertion at the period is always risky, and irregularity may result from insufficient exercise between the cycles. The attitude of mind towards the periodic manifestation of the ripening of

the ovum has influence upon the right performance of function. There should not be any disgust at this process. Its great racial significance should be made plain, and the function treated with a sane respect as a symbol of the eternal generative energy of nature.

It is at the period of the monthly rhythm that a girl's sex emotion is likely to be acutely aroused for the first time. This natural prompting is rarely understood by girls who have been brought up without the vaguest enlightenment. We have noted that the mingling of the hormone of the ovaries with the blood influences the brain and the psyche. It should be known that this periodic arousing of hitherto inexperienced emotion may expose an ignorant young woman to danger.

Seduction usually overcomes the ill-prepared victims at the period when the brain is eroticised. Moreover, it has been ascertained that auto-erotic obsessions frequently accompany the menstrual cycle. Furthermore, lapses into error, misdemeanour and crime are frequent when normal control is lessened by the physical and psychic ordeal. We may state broadly that the girl is often "not quite herself" while undergoing this periodic process. For the manifestations of menstruation are not simply local and physical. They affect the whole organism, to a greater or a less extent, according to constitution and habit.

When a girl has been forewarned concerning this recurrent slackening of inhibition, she is at least pre-

pared to exert increased control. If irritability, depression or discontent cannot be banished entirely by those prone to these trials, they may be partially repressed by a strong effort of will. It is at least essential that a young woman should be aware of the difficulties which she may be compelled to face during the process of the maturation of the ovum in the womb. As women physicians have pointed out, this phenomenon should not be "a most alarming incident" in a girl's life, but a significant and hopeful happening.

The risks of unchastity in the girl are fewer than in the case of the boy — that is to say, if by "unchastity" we connote irregular intercourse of the sexes. But it is the view of a considerable number of investigators with wide medical experience that auto-erotism is even more prevalent amongst girls than boys. One reason for this view must be attributed to the fact that many adolescent males find gratification in temporary *liaisons* and in prostitution. Another factor is the wider diffusion of the sexual sphere or erogenic zones in the female sex. It has often been repeated that the area of sensitivity is localised in man. In woman there is much greater tendency to the transference of the zones to various parts of the body, especially the skin, the breasts, the urethra and other regions enumerated by sexual physiologists. From the evidence collected from women, the range of auto-erotic excitation is wider in the female sex than in the male.

Ellis thinks that "after adolescence there can be no doubt that masturbation is more common in women than in men."

Several observers have noticed the frequency of erotic day-dreaming among young women, which is indulged in for the purpose of gratification. Professor Maurice Bigelow says that this is probably more harmful than mechanical means, and that "it is believed to be more common in young women than in men." The ingenuity of women in all civilised countries for devising auto-erotic satisfactions is a remarkable fact in the psychology of sex. Masturbation is not only the practice of civilised races; it is prevalent among savages of some tribes and may be regarded as almost universal. Under civilisation there is a tendency for the habit to increase and spread, through the additional stimuli, deferred marriage, example and suggestion.

As in the case of boys, the sedentary lives led by many girls, and occupational factors, foster auto-erotism. It has been proved that the treadle sewing machine produces sex excitement in some women. Constipation has been suggested as a source of irritation. A rich diet and an idle life are likely to arouse erethism. Overheated rooms, lounging, lack of interest and amusements, and reading inflammatory love stories induce erotic fancies in the brain. A suitable alternation of work and play, and spells of rest, are very necessary for the health of the adolescent girl.

Excess of sentimentality should be avoided in the upbringing of girls. Broadly speaking, it is advantageous to harden girls and to soften boys. In some cases the feminine traits are over-developed in girls, and many boys would be better for the inculcation of a sense of pity and tenderness. It is the sentimental, impressionable temperaments that are most prone to auto-erotism. We must not presuppose that this tendency is only found among the coarse-fibred and the highly sensual. It is especially notable in the artistic, the poetic, the spiritually disposed and the refined natures. Such types, through the vividness of the imagination, and often through an inherited amative disposition, are more exposed to temptations and more susceptible to suggestion than the phlegmatic, the unimaginative and the dull.

All moral counsel regarding this practice must be judiciously tempered with a sympathetic understanding of human nature, and especially of juvenile human nature. We who have passed through the fires of youthful passion should never forget our perils. Harsh condemnation and severe threats and punishments rarely, if ever, succeed. These methods encourage more or less resentment, create a spirit of distrust, and lessen or annihilate good feeling between parent and child. The "emotional psychic" appeal is the most effective. All the advantages of retaining vigour of body and brain should be rehearsed, and young people should be told that any tampering with the vital force in youth is likely to impair the joy and the peace of

conjugal love. A spirit of idealism may be instilled into the majority of adolescents by fine example, by broad-minded, tolerant precept, and by praise for sincere endeavour in fine living.

CHAPTER II

THE SCHOOL

I

THE lack of sex guidance during school life has very serious results upon the individual and society. A boy or a girl is sent from the sheltered home to form one of a community composed of all types and shades of character. For several months each year there is a severance from parental control. The young pupil is thrown among the good and the bad, and is exposed to both favourable and detrimental influences. Often the most attractive companions are not the best associates for youth. An older comrade may implant ideas and set examples that will colour the whole of a junior boy's career.

There is no doubt considerable variety in the tone and moral atmosphere of the average boarding-schools and public colleges. Certain schools of both classes have a doubtful reputation, while others appear to be comparatively immune from evil influences. If we question those men of our acquaintance who are willing to discuss the matter and to recall episodes in their school life, we shall find that a few have no very distinct recollection of pernicious conversation or bad practice, while others gravely assure us that their first lessons in vice were

learnt during tutelage in schools and colleges of a high reputation as institutions of learning.

If disordered sexuality and perversions are rampant in certain boys' schools, we have not to seek far for the causes. The school period is the period preceding and during the development of puberty. It is the time when erotic emotion is coming into consciousness. The physical changes of this cycle are usually a source of curiosity, and the accompanying influences stimulate to inquiry and experience. Talk upon sexual topics is almost certain to arise when a number of boys are crowded together day and night for three months at a spell. The wonder and the speculation rarely receive rational satisfaction. Sex is regarded as an improper joke. The attitude is either grossly phallic, or pornographic, or flippant, ignorant and vulgar.

There are usually one or two boys in the majority of schools who affect a wide knowledge of sex matters. This knowledge is not wholesome and rational. It is a compound of shame and indecency. It is from such sources that the mass of our sons obtain their early sexual "instruction." The common gutter words for the sex organs and the unions of the sexes are employed, and there is a hideous besmirching of that which should be regarded as beautiful and sacred. Example by a lewd-minded boy stimulates a desire to vie in telling improper stories, and gradually a whole dormitory or an entire school may become permeated with obscenity.

The laws directing public morals prevent me from

giving, even in an expurgated form, the anecdotes, rhymes and jests that were rife in my schooldays. I have never discovered the authors of the thousands of gross, and often very unsavoury, tales and jokes that are told daily throughout almost the whole of society. There are evidently brains that devote considerable pains to this exercise.

Familiarity with sex matters, through foolish and frivolous conversation, threatens most boys and a considerable number of girls. Indecent allusion to the intimacies of the sexes sets up prurience and incites to experimentation in vicious practice. This disrespect may become the habitual attitude and last during the whole of life. Men and women who describe sex as "dirty" or "nasty" are generally those whose minds have been tainted and injured in childhood. The purifying influence of true love, based on respect for womanhood, may mitigate the effects of this early tarnishing of the mind. It has been pointed out to me by an Oxford professor that the pornographic propensity may accompany a spiritualised conception of sexual love. This may be possible in the case of some minds; but obscenity seems scarcely compatible with a noble sex idealism and a true reverence for whatsoever things are pure.

There is no doubt that concentration upon pleasures of an erotic character leads to solitary and mutual masturbation in schools. The young are naturally exposed to inner or peripheral irritations. All other stimulations should be avoided as far as pos-

sible. The mind absorbed with libidinous thoughts is not in a wholesome condition, and there is the danger that the ideas may become vehement and obsessional. In youth it is well if thought concerning sex is dispassionate and not preoccupied with the voluptuous element. The school environment frequently blunts the finer sensibilities of boys, damages the intellectual outlook upon the love of the sexes, and fosters inclinations that will seek for gratification in later life.

A correspondent writing to Havelock Ellis says: "The dormitory was boisterous and lewd. . . . My principal recollection now is of the filthy mystery of foul talk that I neither cared for nor understood. What I really needed, like all other boys, was a little timely help over the sexual problems, but this we none of us got, and each had to work out his own principle of conduct for himself. It was a long, difficult and wasteful process, and I cannot but believe that many of us failed in the endeavour."

Some loose-minded boys find a perverse delight in questioning younger companions concerning their sexual knowledge and in imparting lewd ideas. In my youth the new-comer at school was often asked if he was "up to snuff," which was the slang form of inquiry concerning his acquaintance with the physical relations of the sexes and the mysteries of reproduction. If the boy confessed ignorance he was speedily supplied with vulgar and graphic descriptions, accompanied by low jests and laughter. Some of the stories of schoolboys are of a repulsive

and scatalogic type, invoking disesteem for the human body and a false attitude towards natural functions. Nothing is sacred to the mind imbued with indecency.

This flippant regard for sex greatly complicates the important task of rational enlightenment. As we have all been more or less exposed to this early influence, it is often difficult to obliterate the sense of shame, disgust and recoil from the mind of the adult. We encounter "educated" persons, even a fair number of teachers, who announce that the whole subject is "beastly" or "unpleasant." Yet Stanley Hall says this should be considered one of the most beautiful of all subjects for the instructor of youth. When boys are accustomed to the obscene and vulgar estimates of sexuality, the work of the teacher is rendered extremely difficult. In class teaching of biology there is even the fear that one ignorant boy may incite to giggles, or infuse an element of prudishness. A medical friend, who is zealous for the enlightenment of the young, tells me that he would fear to illustrate the racial organs and explain them to a class of adolescents lest he might incur the risk of arousing furtive mirth in some of the pupils.

II

The moral tone of the school is largely dependent upon the attitude of the principal towards the sex question.

It should be clearly understood that religious in-

fluences *per se* are not sufficient for the direction of adolescents in the higher conduct of the sexual life. In schools where attendance at chapel is imperative and the religious atmosphere is of paramount importance, there is not always convincing testimony to clean thinking and decent conduct among the pupils. It is undeniable that religion is often a restraining force. On the other hand, the connection between religious emotionability and the racial instinct has been established beyond any question. Sincere piety may be a means of sublimation, and no one can doubt that faith is in some cases a safeguard of youth.

Archdeacon Wilson, in *Essays and Addresses,* writes: "The boys whose temperament specially exposes them to these faults are usually far from destitute of religious feelings; there is, and always has been, an undoubted coexistence of religiosity and animalism; emotional appeals and revivals are very far from rooting out carnal sin; in some places they seem actually to stimulate even in the present day, to increased licentiousness."

Again, we have the testimony of Dr. Elizabeth Blackwell (*Counsel to Parents*) that auto-erotic manifestations are "observable in refined, intellectual and even pious persons." Canon Lyttelton makes a similar statement.

We must recognise that the aptitude for religious fervour is not evinced by the majority of boys. Stanley Hall has found, from careful inquiry, that few lads are genuinely inspired by the example of

Jesus Christ. The very divinity of Jesus places His character above the human level in the estimate of very many young people. The boy's ideal hero is a purely human figure. It is a fact also that most boys resent compulsory attendance at worship and services. I have questioned many boys upon this matter, and there is little doubt indeed that religious exercises are apt to be regarded as irksome. In natures attuned to the influence of religion there will be a natural responsiveness. But it is often necessary to appeal to the moral sense by means not necessarily associated with theological beliefs and orthodox dogmas. Light comes to the soul through more than one window.

Pious precept may fall upon sterile soil. But the same soil may be fertilised by biological knowledge and practical helpful moral counsel. A religious instinct may exist in a child who appears resistant to the conventional church teaching. Idealism can be aroused by human suggestion. It is necessary to discriminate in temperamental bias. Can it be supposed that the average, boisterous, adventurous schoolboy can be transformed into a saintly being by merely sending him to chapel twice a day? A far more elaborate and subtle method is essential if we would spiritualise our boys.

The clerical pedagogue who thinks that he has fully appreciated his responsibility towards youth by pulpit preaching and the enforced attendance at services may have utterly failed in one of his supreme duties. If a head-master is "not interested

in sex," he can only be feebly interested in humanity itself.

If he considers that the classical languages and mathematics represent a truly "liberal education," he is out of touch with the most vital of human affairs. The principal of a school has the solemn charge of a number of young people at one of the most critical periods in their bodily, mental and moral development. At the crisis when new and mysterious forces of the soma and psyche are becoming palpable, and often insistently present in consciousness, every individual lad requires discerning direction in the right path. This guidance cannot be neglected by the conscientious teacher. It is not enough for him to say this is entirely the duty of parents. He should know that the great majority of parents neglect their duty in this respect. Masters should co-operate, as a few are now doing, with parents in the task of educational guidance in sex development.

Sex education is one of the fundamentals of moral instruction in school life. Individual, social and racial welfare depend upon sex morality and hygiene. No one can be a good citizen, founder of a family and competent parent without an appreciation of the importance of the sway of the sexual instinct in the progressive development of the higher organisms and in mankind. The separation of the sex life from the other vital activities is impossible. Love is the origin and the mainspring of life.

Science masters who omit embryology and reproduction from the curriculum may be said to devitalise education. Huxley's otherwise excellent manual of *Physiology,* from which all reference to the generative system was omitted, remains as a landmark in tutelary inefficiency. We are now learning that sexual physiology can be taught as a part of general physiology.

Every year brings evidence that the scientific reformers in pedagogics, physicians and clergymen are beginning to realise the need for enlightening the adolescent in the laws of the continuance of life. Our new sexual ethics must be founded upon biology, physiology and psychology, and not upon misguiding conjecture, ancient superstitions derived from barbaric minds, and the theories of archaic fantasy-thinking. It is the duty of the educationalist to collect all available data that may assist him in educating his pupils in a finer esteem for the force that underlies the vital urge or *élan vital.*

III

What shall be our method of training the young in the science of sex? After the rudimentary or preparatory instruction in the home, should the boy or girl receive class instruction in the school? Upon this question there is considerable difference of view among teachers who recognise the need for imparting knowledge. Professors Geddes and Thomson, who have insistently advocated sex education, are of the opinion that the more precise and

scientific information must be given in schools. They do not approve of "a doctrinaire scheme of instruction, coercively imposed from without." We must first consult the child and attempt to understand his idiosyncrasy and point of view.

The scheme outlined by these earnest sociologists consists in the opening out of wide interests in adolescence, the encouragement of play and legitimate adventure, and by disciplines in sports and exercise that promote endurance. Such education in hardness is, to some extent, a development of the primitive rites of initiation at puberty, described by several anthropologists. This preparation for manhood and womanhood may be made impressive. Conjoined with this vent for activity, there should be a development of the ethical and imaginative faculties, a fostering of chivalry, self-control, mutual respect between the sexes, and healthy-mindedness. In actual teaching Professors Geddes and Thomson remind the instructor that "what is to be suggested is that mystery is observed because sex is sacred, not because it is shameful." This is a supremely valuable counsel for all educators.

From botanical lessons the teacher should pass on to zoology. The hygienic and moral guidance may be entrusted to headmasters or the school physician. In every case education must be carefully differentiated. It is necessary that full parental assent to this instruction shall be gained. In the training of girls there must be regard to differences in the male and female mental and emotional outlook. The in-

struction of girls should be "gentler" than that of their brothers.[1]

Professor Maurice Bigelow, in his *Sex Education,* states that adolescent girls of fourteen to sixteen should know the general plan of their own sexual structure. "The worthwhileness of chastity" should be pointed out by contrasting the good and evil. Books upon sexual physiology and health should be frank and direct. "At present there are no thoroughly satisfactory books for adolescent boys and girls."

Dr. W. F. Robie recommends the emotional appeal in safeguarding the young, and states the need for a much wider knowledge among those who should be responsible for sex education.[2] Maria Lischnewska, one of the pioneers of sexual pedagogics, advises information in the fertilisation of plants and the reproduction of fish and birds, beginning in the eighth year. Later, the teaching should be extended, and rudimentary embryology and the function of reproduction may be taught. At puberty there should be instruction in the development of the sex instinct and careful hygiene counsel.

Professor Iwan Bloch supplements his citation of the views of teachers with his own conclusions. He would have children of ten taught the natural history of the reproductive process, and graduated ex-

[1] See *Sex.* Patrick Geddes and J. Arthur Thomson. Williams & Norgate. 1s. 6d.

[2] *Rational Sex Ethics.* Badger, Boston, U. S. A.

planation up to the age of fourteen. "The principal aim is to strengthen the character, to induce the habit of self-command and self-denial by a profound and intimate grasp of sexual problems." There must be a guarding against sex stimuli in youth. "Discipline, work, abstinence, bodily hygiene, are the means for educating the character, and these also play the principal part in sexual pedagogy." [1]

Havelock Ellis is in favour of the broadest possible sexual education, judiciously administered in relation to age and sex. He thinks that the mother is the natural teacher in early childhood. She must be able to speak "with frankness and tenderness." The real facts of the sex life are "as wonderful as any fairy tale." There can be no difficulty in arousing an intelligent interest in the young. But facts, not fancies, must be instilled. The preparatory instruction need not be technical, but conveyed in intimate talks between parent and child. There should be a reverential attitude towards the racial organs.

Ellis plainly recognises the difficulty attending formal school education in sex subjects. We are, in so many instances, reared in the pernicious tradition that "sex matters are filthy" that a large proportion of parents protest against their children learning "filthy knowledge." Under democratic conditions, the teacher's task is impossible. Ellis fears that the introduction of physiological teaching upon sex, even in an unobtrusive form, into the

[1] *The Sexual Life of Our Time.*

average school will prove a very slow reform. The European War has aroused us to the need for many social reforms. Specific sex problems, often of an alarming kind, have arisen from this conflict; and in this matter, as in others of constant importance, we have been impelled to inquiry and to organised action. That which has been for long obvious to a few reflective men and women is beginning to assume some significance in a fairly large number of minds.

Havelock Ellis suggests botanical instruction as a first step in sex teaching. From this study of the reproduction of plants the pupil passes to the natural history of animals, and to human anatomy and physiology. "The text-books from which the sexual system is entirely omitted ought no longer to be tolerated." The attitude of the young mind towards the human body is considered by Ellis as highly important in sexual training. He believes that there is a spiritual value in nakedness, or, as Bloch expresses it, "a natural conception of nakedness."

Undoubtedly disesteem for the body is a source of sin. There should be a sane acceptance of the plain facts of organisation and function. It is a sign of degeneration that "the clothed man sees in the uncovered body only a sensual irritation." The prudery in regard to statuary is an instance of our decline from natural simplicity. As Ellis states, "familiarity with the sight of the body abolishes petty pruriencies, trains the sense of beauty, and

makes for the health of the soul." Maria Lischnewska deploring "the horror of the civilised man at his own body," finds therein one of the roots of the prejudice against wholesome sexual instruction.

The valuation of the noble human body was well-nigh impossible in the days when St. Bernard spoke of man "as nothing else than fetid sperm, a sack of dung, the food of worms," and "a dunghill." Today such a description of the "human form divine" would not be tolerated, except by a few morbid and disordered minds. But such conceptions still linger vaguely, if not positively, in many "civilised" brains. Hence abuse of the bodily organs, neglect of hygiene, scanty regard to æsthetic development and uncleanness. The task of counteracting the injurious disrespect for the body is part of the duty of parent and tutor. Those who deem the body vile are apt to use it vilely. There is little hope for purity in the sex life till we have banished contempt for the human body.

IV

The question of the desirability of class instruction must be considered cautiously. Such teaching is in the initial stage of trial in America, Canada, Scandinavia, Switzerland and France. The instruction is conveyed by lectures given by teachers trained in the subject to separate audiences of boys and girls. Reproduction is explained by the fertilisation of plants and zoology. Some teachers supple-

ment the biological teaching by hygienic and moral counsel.

In the United States and Canada class instruction has proved beneficial, and the system will probably become more generally adopted in the near future. It is not an easy task for the instructor to speak explicitly upon the intimate relations of the sexes to an ordinary school class. Many teachers flinch from necessary plain speaking in public. The instruction in class presents obvious difficulties. But how can adequate teaching be given individually in a college of a hundred or more boys or girls? For the present, until a saner, more detached attitude of mind takes the place of shame, resistance and bashfulness, it seems only possible, in most cases, to impart general knowledge of biology and embryology to classes of boys or girls. We may wish that the obstacles to class teaching could be banished by a common-sense appreciation of the intrinsic cleanness of the subjects of sexual physiology and reproduction; but the resistance and the timidity are very deep-rooted, and we cannot hope to eradicate them rapidly. In teaching those who are the heirs of a long ancestral fear, derived from primitive brains, we are compelled to proceed slowly and carefully.

The first and probably the principal effort is to purge the minds of parents and pupils from irrational and unworthy concepts of sex. Until we have educed the right spirit and the fitting receptivity of mind it would be rash to unfold suddenly or

violently the inner mysteries of a subject regarded by many as esoteric, and by a considerable number as improper. The preliminary stage of sexual pedagogy seems to involve a mental catharsis, a complete expulsion of hostile, or at least hindering, preconceptions and prejudices. It is quite probable that the proper attitude to the topic will develop during the study of plant reproduction and illustration of the development of sex as we rise in the scale of animal evolution. We may be said to be safe while the teaching is concerned with botany. It is when we attempt to explain human reproduction that difficulties may arise in a class of boys or girls influenced by the ordinary home nurture. There is the danger that one or two pupils may regard the subject as "rude" or "improper."

This probability has a somewhat paralysing effect upon the most earnest and tactful of instructors. In some instances the teacher may have to overcome his or her own resistance or inclination to shirk the matter. Having mastered this impediment, it is discouraging to discover that a proportion of the pupils are not properly prepared to accept the teaching in a natural, wholesome spirit. The point to urge from the outset is that the study of sex is not low, revolting or forbidden, but sacred, inspiring and beautiful to all clean minds. Children should be taught that the nastiness is not in the subject, but in the attitude of mind with which we approach it. The inculcation of refinement and delicacy should be based upon a clean purview of

the natural scheme of life. We should insist that it is nasty to associate nastiness with organs and functions that are not only indispensable for the continuance of life, but have their great part to play in noble living, health of body, sanity of mind, the life work, the formation of moral judgments, and the development of the spiritual and religious sense. We must teach that sex is linked up with all the human activities, aspirations and fine achievements.

The difficulty in class teaching is that the great majority of children come to school entirely uninstructed in sex matters. We cannot accept the information picked up from ignorant companions or servants as suitable preliminary knowledge. On the contrary, such "knowledge" may be extremely detrimental and hindering. If the average parent prepared the child for the more formal and technical teaching in the school, the teacher's task would be considerably lighter. As it is, the school teacher may be the first person who has ever spoken rationally to the child on sexual topics.

V

The school training of girls in the laws of sex may resemble the teaching of boys in the initial stages. Examples of the reproductive plan in the vegetable kingdom should be followed by descriptions of ovulation in birds and fishes. At puberty more specific instruction is essential. The association of the monthly cycle with maturity should be explained and the right hygienic counsel imparted.

Acknowledging with Dr. Balls-Headley and other practitioners skilled in the diseases of women that sexual health is terribly neglected by the great mass of the potential and actual mothers of the race, we must arouse teachers of girls' schools to a sense of their responsibility towards the physical as well as the mental well-being of the girls entrusted to their care.

Although fastidiousness is commonly accepted as a feminine trait, the fact remains that girls left to themselves very frequently neglect ordinary cleanliness and care of the body. They tend to grave errors in diet, are apt to neglect regularity of bowel function, and are often disregardful of the need for frequent ablution of the whole body. Frequently there is a superstitious fear of water during the menstrual period.

It is lamentable that the ascetic libellous ascription of "impurity" to women still tinges in some degree the attitude of many women towards their bodies and the offices of sex. Boris Sidis, the mental pathologist, gives an instance of a convent-reared girl who was imbued with a sense of the innate impurity of sex, and especially her own sex. In after life, following upon marriage, she developed a positive abhorrence of women. Minor forms of such distortion of judgment are far from uncommon in girls. This attitude has caused tragedy in many marriages. Sexphobia may be so pronounced that recoil against conjugal intercourse may persist throughout married life. This morbid repugnance

is also responsible for the harsh, narrow and uncharitable views of human nature expressed by some women.

Most women, even among the educated class, enter marriage with very scanty knowledge of the essential physiological facts. Some possess no knowledge whatever. There are plentiful recorded instances of a complete ignorance among women of various ages. This total unpreparedness for conjugality and maternity is a remarkable anomaly of "civilisation." It is a total annihilation of the theory that "instinct teaches." Instinct cannot teach human beings who have lost instinct. It is one of the main aims in the education of girls to suppress natural instinct, and if knowledge is not substituted the inexperienced bride is placed in one of the cruellest and most helpless of situations.

The sex education of girls in adolescence should be the duty of the mother. If the parent feels incapable in this matter, the help of a sympathetic and intelligent married woman friend should be sought. Adequate enlightenment concerning marital intimacies can scarcely be made part of class instruction. Even if a teacher is able and willing to talk privately to a girl about to be married, the fact that the instructor is herself unmarried is not calculated to inspire a high confidence in the prospective bride. A woman physician of broad human sympathies and a knowledge of sexual psychology is an efficient counsellor. There are young people who prefer to seek instruction from a comparative

stranger. A strong inhibitory shyness very often exists between mother and daughter.

Admitting that sex resistance and recoils are more likely to manifest themselves in young women than young men, it is needful to exercise scrupulous care in the sex education of girls. It is very necessary to prepare the way for knowledge by fostering a healthy natural attitude of mind. Much may have to be unlearned. It is often essential that a primary respect for the body should be instilled. This appeal may be made æsthetic, poetic and symbolic as well as scientific. The beauty of the human form and the wonders of the bodily mechanism may be made a romantic subject. A mere anatomical catalogue is certainly not enough, and may be simply repellant. The fascinating interaction of the somatic and the psychic, the magical metabolism, and the eternity of the germ plasm can be rendered interesting themes by the skilful instructor.

The arousing of the erotic impulse and the religious or moral sense both occur at puberty, and are apt to manifest themselves simultaneously. Morbid religiosity is sometimes epidemic in schools, and may be traced in some instances to a sex hyperæsthesia in which eroticism and piety are curiously blended. Intense sentimentality may develop at this time, accompanied by a prudish attitude towards material or physical phenomena. Ill-educated teachers, lacking knowledge of juvenile psychology, often foster instead of checking this excess of emotionalism in adolescent girls.

There is a progressive improvement in feminine education and the hygiene of girls' schools; but there is still need for the reform and the remodelling of the educational curriculum and methods. It is a depressing experience for one who is earnestly solicitous for humanistic education to see a growing girl utterly fatigued and nervously irritable and wakeful through trying to cram the dead languages in order to pass an examination. The time devoted to Greek and Latin would often be spent more profitably in the study of the vital matters essential for a knowledge of modern life. We need not enter into the discussion concerning the value of a classical education. It is admitted by all progressive educational experts that acquaintance with the ancient languages should form a part of a wide culture. But we have to decide whether it is good policy for a girl to give more study to Latin grammar than to biology, physiology, psychology and sociology.

The neglect of science in girls' schools is a grave hindrance to the education of the average woman. There is an unreflective and ill-founded view that scientific knowledge unfits the mind for the practical business of life. It is perfectly true that a scientific investigator, a zoologist, a chemist or an astronomer may be so completely absorbed in his studies and researches that he has no remaining energy for other affairs. But there is very little fear that the average boy or girl will neglect the daily duties of life through an elementary knowl-

edge of biology. And it is certain that even a little science is valuable in performing the commonest tasks. Cultivation of the faculties of observation, reflection, criticism and concentration undoubtedly assists in playing the great game of life. Human existence to-day, in all the civilised nations, must of necessity derive more and more light from scientific knowledge.

CHAPTER III

SOCIAL INFLUENCES

I

THE child and the adolescent are exposed to dangers of misdirection of thought upon sex, and often to positive corruption of morals, through ordinary social intercourse. However zealously we may shield the boy or girl, there is always the risk of mental and moral contamination. A chance expression overheard in the street may arouse a deep curiosity in an inquiring child, and there is no question that the obscene inscriptions upon walls and the like have their effect upon the mind of youth. In his closely analytic study of juvenile development, Mr. Joyce, in his *Portrait of the Artist as a Young Man,* refers to the influence of the pornographic words and drawings which disfigure the walls of many public lavatories, waiting-rooms, park shelters and fences.

Even when the lad has escaped the normal menace of school life he is not safe when he goes into the world and mixes in business with men of all types. A young relative of mine, who was for a time a clerk in a foreign bank in London, was asked by a middle-aged superior: " Have you ever been with a

prostitute?" When the young man replied "No," the older man remarked: "Then it is time you showed that you are a man." Such suggestion is by no means uncommon.

Probably only a few debased men deliberately incite youths to loose habits; but there is, in many business houses, an atmosphere of misdirected sexuality, and a persistent tendency to coarse and indecent conversation and jesting. Nor is this tendency inconspicuous in workrooms, factories and offices where girls are employed. I have evidence that a vulgar appraisement of sex love and the habit of loose talking are prevalent in many work-places and large stores. We must not severely condemn those who err in this way through ignorance, bad nurture and a pernicious environment. Few of us are entirely immune from this taint of vulgarity.

It is almost impossible to exercise complete supervision over the selection of companions for our sons and daughters. Any interference in this matter on the part of the parent is likely to be resented by the boy or girl entering upon the adolescent stage; and such resentment is calculated to impair the confidence that should exist between youth and age. If we are scrupulous in retaining the good faith and affection of the children in our charge we shall find that they seldom develop close secretiveness concerning their friendships. A discriminating parent will refrain from prohibiting association with a particular comrade until he or she is well assured that the influence is detrimental. There should be

kindly insistence on the fact that the best and most companionable youths are the healthy-minded, the naturally and rationally inquiring, and those possessing a diversity of interests and wholesome hobbies.

It is always safe to encourage boys in an ideal of physical vigour, endurance, animal courage and the fair-play or "sporting" sense. Although sport and athletics may sometimes bulk too greatly in the youthful outlook on life, there is not the least doubt that rigorous games, with their inviolable rules and the principle of playing fair in all sports, conduce to a feeling for justice, generosity towards a rival and a sense of honour. This ideal of always "playing straight" may be an aid in the temptations of the flesh. We ought to instill the idea of bravery and hardiness combined with compassion for the weak and a zeal for socialised living.

There may be still some persons of both sexes who think that a young man should sow his wild oats. There are, however, harmful and harmless excitements and dissipations. It is hardly true that, do what we may, a young man will go his own way and flirt and trifle with vice. If the sowing of wild oats means, as it usually does, the seduction of girls of an inferior status, and the substitution of coarse sensual satisfactions for psychic and uplifting love during early manhood, the process stands utterly condemned on ethical, social and hygienic grounds. On the other hand, a too tight curb on restive youth, whether male or female, frequently fails to

restrain. We can "shelter" or restrict to a dangerous degree. The attempted suppression and the undue repression of the primitiveness of healthy boyhood or girlhood may be fatal to morality, sanity of mind and soundness of body. All vigorous young creatures crave excitement, adventure, the courting of dangers, the expression of a high vitality.

Boys must "run wild" on sound biological lines. We have become civilised, urbanised, and half tamed too rapidly for some of our fundamental, savage, ancestral longings to adapt themselves. It is terrible to reflect upon the consequences of a denial of ample playtime for the vast multitude of the young among the people. The neglect of life for the eternal grindstone is a serious factor of spiritual atrophy and of physical deterioration. It is not all of life to labour. Stanley Hall is right in his view that the majority of adolescents do not play enough. This is especially true in regard to girls. For we must remember that the athletic girls of the high schools and the colleges are only a small part of the population. For the mass of men and women, overwork and too prolonged work is a sheer necessity under existing conditions.

Debarred from healthful play amid the soothing and beneficial influences of nature, tens of thousands of young men, confined in reeking cities, discover no other outlet for their superfluous energy and their passion for adventure than drinking, betting and promiscuous or "wild" love. This sowing of wild

oats is not an outcome of idleness, as among the rich. It is a reaction, a protest against the drab monotony of poorly paid and incessant toil in more or less uncongenial surroundings. For the city toiler there are long spells when it is hardly possible to escape, even for a few hours, into pure air and sunshine. In the vast complication of modern industrialism we may trace the source of much sexual abnormality and degeneration.

II

The attitude of society towards sex cannot at present be considered favourable to youthful development on moral, physical or racial lines. There is no definite ethic, no supreme standard, and no fine idealism when we examine the minds of men and women as a mass. Nothing can be more bewildering to an earnest adolescent boy or girl than the views and judgments of society upon questions of the erotic or sexual life. The conflicting opinions and the inconsistencies in practice are innumerable and utterly chaotic.

There is the view of "the man of the world," which is chiefly a mere matter of sex gratification. There is the almost rare appraisement of love as something superbly uplifting and ennobling; and there is the extremely common estimate of sexuality as something unworthy, animal throughout, a force that must be suppressed as a shameful lust, a mark of man's low spiritual state, a retribution for the Fall in Eden, and a perpetual menace to purity

of thought and conduct. There is the ascetic recoil that impels men and women to seek safety and to conserve chastity by voluntary isolation from the world, and self-immolation and emotional mutilation. There is the gross, callous, entirely lascivious evaluation of sexual love. Allied with this, though unconsciously, is the prudery that censures and would even suppress all examination of the strongest instinct and most powerful psychic force in humanity. The lecherous and the prudish are both the foes of light, morality and social happiness, though they may fail to recognise one another.

Society tells the youth one day that it is absolutely essential for his well-being that he shall preserve an inviolate purity. To-morrow the bewildered young man hears that if it were not for the prostitute there could be no "pure women"; that the courtesan is a necessity in all civilised states; and that the majority of men actively support prostitution. He is told in the same breath that we are a monogamic people, and that the ordered polygamy of the Oriental races is abominable. He learns that love is the one thing that cannot be bartered, and he discovers that quite a large host of respectable women are reared in the tradition that "a good match" means a marriage with an affluent partner.

For a thoughtful youth or maiden the attitude of everyday society seems a medley of amazing contradictions. We teach our children to honour motherhood; but the legally unmarried mother we hunt from our doors, and condemn her to misery and

infamy, while we cruelly visit her offence upon her innocent offspring, depriving the child of certain essential civic rights. We affect that love is beyond price, but we award " damages " in cash to the husbands of unfaithful spouses. We teach that affection between the sexes is spontaneous, irresistible and beyond our will; but if two are joined without this natural bond of union, and wish to sever the link, we exhort them in the name of religion and purity to remain in unnatural, socially disruptive pseudo-conjugality. We avoid any social contact with "the fallen woman," but invite the lowest fallen of men, be they well bred and mannered, to our domestic circles.

How can a young man or young woman mingling in ordinary, respectable, conventional society frame, from such a conglomeration of conflicting estimates, any sound, practical code for the conduct of the love life?

Common-sense, intuition and experience gradually aid many in forming a rough-and-ready valuation of love and marriage. But how many there are who pass through life compassless and rudderless upon a turbulent sea. The ways of nature are obscured from a host through the dark maze of ignorance constructed by society. What foresight, what protection, what guidance can there be without knowledge?

It has been said that it is life, not books, that influence thought or corrupt morals. Undoubtedly words spoken by those to whom respect or admira-

tion is accorded are often more potent than a printed page from a work of superior wisdom. Most young people gain their views of love and sex from the spoken opinions of their associates.

The ideas begin to form in childhood in the home, and are modified, elaborated, revised or rejected when the restraint of home life is relaxed. Society represents many types of character and mind; but it is no exaggeration to say that the majority of men and women, not excluding the reputed well-educated, are blind leaders of the blind in questions concerning the evolution, physiology, psychology, hygiene and ethics of sex. The great preponderating mass are not equipped with adequate knowledge of a hitherto almost universally neglected study.

There can be little validity in the counsels of guides who do not know the way through the jungle. In matters of sex the average man and woman have not thought it worth while to learn the way. They have relied on "instinct"; a very valuable possession for a tiger, both in hunting and in love, but an asset that man loses with a steady regularity of impairment as he becomes civilised and mechanical. It is obvious that instinct in sex still impels man. But it does not tell him always and unerringly how he should act. The human mother has to be taught how to care for her young.

In the important question of pre-marital chastity the educated world has no clear direction and very little help to offer the young man. "Purity" is inculcated as a high virtue, especially in women; but

the term is never plainly interpreted by ethical counsellors, nor is the best way of attaining to pureness in living pointed out to ardent, strongly sexed youths. One member of the community will maintain urgently that prolonged sexual abstinence is never injurious to body or mind, while another will refer to its dangers and hint of insanity and impotence as probable results. Some will assert that strict continence is always easy for women; others will affirm that the periodic arising of sexual desire in woman places her practically in line with man in amative inclination.

Realising that both "natural instinct" and the advice of the uninformed fail when put to the test, it becomes imperative to call in the aid of scientific knowledge. And this is precisely that which the average man and woman lacks. The influences that reach the youth or the maiden through association with ordinary society are therefore questionable. At the best the counsels and prescriptions are dubious, and at the worst they are injurious and debasing. It is necessary to warn the young against this risk. An impressionable boy or girl may suffer a deplorable distortion of mental and moral vision through imbibing common unreflective opinions upon the emotion of love and the relations of the sexes.

It must always be remembered that knowledge of sex is frequently in the nature of an astounding revelation, and that shock or revulsion may occur in the case of an entirely unprepared mind. The

sudden awakening to the facts of the sex nature, when shock is the outcome, may mark the beginning of hysteria or some other form of neurosis. There is full proof of this peril in the analysis of the newer school of psychotherapists.

III

The drama, the variety stage and the movie all contribute to the sex enlightenment of the young. There is for some persons a strong sensuous appeal in the stage, but this does not by any means nullify the educational and reformative factor of the play. We cannot discuss classic opera as an aphrodisiac (sexual excitant) because desire is aroused in some by music, or because certain members of the audience are moved erotically by the display of the female form in the ballet. The appreciation for æsthetics is doubtless linked up with the sex instinct, and song, painting and fervid poetry may be regarded as sublimated forms of primary yearnings. But this association does not commonly enter into the conscious mind.

When the stage vulgarises the emotion of love and derides sexual idealism, the influence may be distinctly evil. Thus a flippant presentation of infidelity in marriage, or the treating of vice as a jest, may act very injuriously upon frail and unbalanced minds. The potentiality for good in the drama will scarcely be disputed by the thoughtful; nor will the power for ill be denied. It may be noted here that the standard of official stage censorship, which for-

bade moral plays because the theme was the social consequences of venereal disease, and sanctioned foolish farces, in which the ideal of chastity was flagrantly ridiculed and cleanness of living derided, has changed within the past few years. The realities of war seem to have convinced many of the vital realities of life in times of peace. There is a tendency now to convert the stage into a pulpit.

The contention that an exhibition of semi-nudity of women on the stage in revues, pantomimes and spectacles fosters lust in the beholders has a foundation in fact. But, as many sex psychologists are agreed, it is very hard to say what will not, or may not, give rise to libidinous thought in specific cases. If a sight of the sea can arouse amorous emotion in one individual, and a melody by Chopin in another, we can scarcely affirm that feminine charms on the stage are without their influence. On the other hand, the banning of alleged indecent clothing on the stage and elsewhere has been attempted by authority in most civilised countries. Invariably the edicts have shown no result in a reformation of public morality.

This consideration brings us to the difficult question of the practical moral value of "policing" public entertainments. A too rigid intervention seems always the source of more indecorum in secret places. This reaction appears to be inevitable. The craving for the forbidden is extremely potent in a large number of human beings. The reform of public recreation is a matter of education and has

little relation to laws. When parents are really awakened to the necessity for safeguarding youth against any sight or speech that lowers instead of elevating respect for sex, there will be no public demand for ugly or vicious forms of amusement. The "suggestive" ceases to attract those who understand the sacred nature of the mysteries of love and life.

We must avoid the Puritanism that inspires reckless revolt and leads to defiant excess, and the licence which outrages our finer aspiration. Some of the songs of the music halls are not those we would choose for our children's singing. Many are harmless, others vulgar and ineffably foolish, and some undeniably detrimental. Nevertheless the popular place of amusement must be encouraged almost at any cost. There should be more halls of music, song and laughter.

The movie, like the stage, may be made a very valuable instrument for public diversion and instruction. There is no doubt that boys have been incited to adventure and even to crime by impressions gained at picture shows. We are, however, apt to forget that the representations of heroism often exert a moral influence. An inquiry among teachers and children has proved that the cinema pictures have, in some cases, stimulated unselfishness, kindness, compassion and heroism.

CHAPTER IV

THE BOOK

I

THE influence of the written word on the mind of the young is beyond question. Many children derive their earliest impressions of love between the sexes from fairy stories and old legends. It has been pointed out that the erotic passages in *The Arabian Nights* may have an injurious effect upon the young. This objection might be applied to a number of the classics of our literature, including the plays of Shakespeare and *Paradise Lost.* I have questioned a few intelligent men and women concerning the alleged danger of *The Arabian Nights,* and their view is that the passages under discussion made no impression upon them in childhood, the consensus being that children are apt to skip, or give little attention to, descriptions of love-making.

There is, however, no doubt that crude enlightenment may be gained from the Bible. There is considerable testimony that children read some parts of the Old Testament with intense curiosity, and that they often question parents and teachers as to their meaning. A highly intelligent lady tells

me that on her first visit to a Sunday school she was told the story of the Garden of Eden. The statement "Adam knew Eve" puzzled her, as it has puzzled other children who have no acquaintance with archaic forms of speech. The teacher maladroitly refused to answer the question. On the next Sunday the interrogation was repeated by the little pupil and an answer again evaded. The inquiry was resumed on the third Sunday, with the same result. "After that," says my informant, "I thought the teacher was a very silly person, and I refused to attend the Sunday school in the future."

References to the rite of circumcision and to emasculation sometimes arouse the curiosity of children of both sexes. I recall the case of a schoolmate who, during a Scripture lesson, asked the master the meaning of the word "eunuch." The teacher suggested that the boy should ask his father. Boys and girls are often interested in the account of the birth of Esau, the story of Ammon and Tamar, Joseph and Potiphar's wife, Samson and Delilah, and passages in the Mosaic Code referring to sexual hygiene.

Allusions to marriage in the Epistles of St. Paul often cause juvenile curiosity and give rise to questioning. Thoughtful children ask for explanations of such dicta as "It is better to marry than to burn," and "Whoremongers and adulterers God will judge." Most parents can remember instances of such desire for knowledge among young children.

The habit of searching the Bible for these passages is fairly common in both boys' and girls' schools. Frequently the stories are repeated to other children. The danger is that the interest in the narratives may be frivolous, vulgar or lascivious; and the recognition of this danger has even led to misguided proposals that the Bible should be expurgated for the use of children. The undiscerning advocates of "revised" or bowdlerised classics always lose sight of the fact that all expurgation is apt to kindle a more ardent curiosity. There is a desire to read the deleted sentences. Thus a book that is intrinsically harmless may be made harmful.

That the Bible contains condemnation of fornication and other offences which are mysteries to the mind of the young child does not appear to be a sound reason for placing it in an index of unpermissible juvenile books. Undoubtedly there are references to abnormal sexual practice and to more than one form of perversion. Sooner or later the child will almost certainly, in his journey through life, encounter actual cases of these vices or abnormalities. The honest and ethical course for the instructor would seem to be a tactful, sympathetic heed to the child's inquiries. The classics, sacred or otherwise, should be read under parental or pedagogic direction. There are passages in the masterpieces of literature that may be read in the wrong spirit, and set up a detrimental attitude to sex questions. Much depends on the idiosyncrasy of the

reader, but more depends on the insight and good sense of the guardian or tutor.

It is well to explain to children that the forms of expression in speech and writing change from age to age. A word which has a coarse or suggestive implication to-day is often a word that was in the common polite use among our ancestors. Although some few of the classics of old must be classed as "erotica," and are likely to stimulate a youthful curiosity, the great mass, despite plainness of phrase or coarseness in the modern connotation, are profoundly moral in influence.

No sane teacher would ban Shakespeare by reason of isolated, incidental passages, nor proscribe *Paradise Lost* on account of the description of the nuptials of Adam and Eve. The general tone and the elevated purpose of a volume or a classical legend should be explained to the young reader; otherwise, in certain instances, the child may conceive an opinion that the author directly aimed at impropriety. This is an almost inevitable risk in the instance of young people who have been reared in the prudish attitude towards sex. The naturally wholesome, sympathetically and rationally directed mind of a boy or girl very rarely hankers pruriently for the merely sensual or the simply obscene in literature. The chief aim of the teacher is to maintain a healthy curiosity, a real spirit of inquiry for the sake of knowledge.

It has been said that life, and not books, corrupts. This is but a part truth. Sensitive, im-

aginative, intelligent children are often deeply influenced by what they read. It is impossible to doubt the effect of false and vulgar fiction upon the characters of an immense number of the young of both sexes. Stirring sea tales inspire boys with a yearning for the sailor's life; stories of battles and "glorious war" foster longings for adventures on the field, and the lives of highwaymen, brigands, pirates and intrepid criminals stimulate to example in numerous instances. Impressionable girls are highly affected by love stories. Many endeavour to mould themselves from the models presented in cheap novelettes and ephemeral fiction. Books foster day-dreaming in both sexes. The imaginative often try to personify in themselves the heroes, heroines and even the villains of romance.

There is no question that some books are detrimental to a sound sex development. Among these are the obviously indecent productions, usually sold by stealth, and certain conventional works of fiction which are often widely recommended as "safe" or "clean." A novel that purports a portrayal of love, and entirely ignores the passional element and the physical basis of attraction, may so utterly mislead a young girl that she is in dire risk of marrying under a whole mass of misunderstanding and fallacious conjecture. The "girl's book" often distorts life in the most grotesque fashion. The tendency to "spiritualise" human nature is carried to a ludicrous extreme. Manliness in these stories has very little resemblance to actual manliness. Such

fiction retards or misdirects the sex development of many adolescent girls. It is extremely doubtful whether any tale that is false to life can be described as safe reading for the young.

The persistent reading of love stories, with highly voluptuous or so-called "suggestive" passages, is one of the factors of the psychic sexual development of both sexes. That the artistic handling of a great passion should be impassioned goes without saying, and the greatest artists have shown the overwhelming force of love. Many of the lesser novelists, whose aim is to appeal to the vast crowd of average men and women, and not to the discriminating and intellectual, overstress the sensual side of the sex relationship. On the testimony of library assistants and booksellers, these highly savoured erotic novels are read chiefly by young women. Three to four of these stories are read in a week by a large number of leisured women. This constant titillation of the mind with amorous images is a vicarious form of gratification of the amative instinct and must be classed among the auto-erotic satisfactions.

This inordinate absorption of very stimulating fiction has its psychic and physical effects. The reader is in a frequent condition of erethism. In some morbid cases the reading of erotic stories becomes an actual substitute for normal appeasement. Such continued hyperstimulation of the imagination involves a tax on the cerebral and nervous system. It is sexually unhygienic. The mind should not dwell constantly upon the sex impulse. Intellec-

tually this intemperance in sensuous novel-reading is disastrous. The habit of lazily skimming books of fiction destroys concentration and disables the reader from reading any serious literature with close attention and interest. This mental tippling is a widespread custom among idle women.

The theme of modern love as developed by Thomas Hardy, Arnold Bennett, H. G. Wells, Galsworthy, Beresford, Cannan, Mackenzie and a few other thoughtful novelists of to-day is of very considerable service in sex education. Whatever the respective æsthetic defects of these writers may be, they write with that knowledge and sincerity that is the essence of ethical and artistic morality. There may be dissent from the gentle pessimism of Hardy's *Jude the Obscure,* or from the social ethics of Beresford's *Jacob Stahl,* but there is the clear ring of truth in the unfolding of the love or "human" interest. There is no sensuality for its own sake in the work of these writers, and no futile evasion of the fact that sex love cannot be divorced from the senses.

Instead of the policy of "the locked bookcase," there should be helpful guidance of the young in reading. Children and adolescents should be encouraged to talk about the books that interest them. The banning of certain volumes may be necessary in the case of young children. There is, however, always grave risk in severe prohibitions. If a wholesome taste is fostered the child will not be attracted by the baser kind of fiction, and will reject

the pornographic and the unæsthetic. It is impossible to banish the emotional and erotic stimuli from the life of an adolescent boy or girl. We can diminish the excitations and supply fine inspirations in the place of mere lubricity by an appeal to the æsthetic sense and the emotion.

A reverential attitude towards sex should be inculcated by all possible means. Children should be taught that indecency is ugly or blasphemous. The most beautiful naked statue can be made vulgar by the addition of a single article of dress, and a lovely sonnet marred and soiled by the substitution of a single word. But in avoiding the Scylla of indecency we must always be careful lest we fall into the Charybdis of prudery. The fanatical priest who went to public museums in Germany, and defaced the generative organs of human statues with a hammer rendered a service to the indecent by his insane prudishness. Thus the censoring of certain passages in books may have the same result. The most cautious discrimination is essential if we would avoid stimulation when our object is repression. A veiled fact may be a source of danger, though unconcealed it may prove a potent moral force.

II

In the introductory chapter I have referred to eminent modern opinion upon the need for sex education. The specific educational volume upon this subject is a quite recent product, but not without precedents. Sexual hygiene has been associated

with the great theologies. Moses, Mahomet, Zoroaster, some of the Christian Fathers and Luther laid down moral and hygienic rules for their disciples and followers. As we have seen, the initiation rites of puberty among primitive people are of the nature of sexual education. In the *Karma Sutra* of Vatsyayana we find the Brahminical "Rules of Love" explicitly framed for the guidance of youth. The Catholic *Adveniat Regnum Tuum,* a modern work, contains counsels for the direction of the sex impulse in the young.

Scattered through the writings of social reformers and moralists of the past are pleas for training the young in the conduct of the sexual life. Bloch mentions Rousseau, Salzmann, Basedow and Jean Paul as celebrated pedagogues who advocated the enlightenment of youth at an early age. During the past fifty years in Europe and America the output of books especially designed for the young has been very considerable. In France, Germany, Austria, Russia and the Scandinavian countries the question of imparting this necessary knowledge has come into the scope of sociology and pedagogics.

America has taken a leading part in the crusade against ignorance, and some of the best contributions to the discussion and the soundest constructive volumes are being produced in the United States.

It is inevitable that unqualified and ill-equipped writers have contributed to the large and growing library of works upon sex problems and sex education. In the main, the authors of the inadequate

books and the "scare literature" with a sentimental, religious tone are actuated by humane motives. A proportion of the publications are, however, manifestly issued as "good sellers," and appear with catch-penny titles, and in somewhat flamboyant, illustrated covers. Others are sent out by quacks who advertise drugs or mechanical remedies for those who have "lost manhood," or "shattered nervous systems," etc., through "self-abuse" and sexual vice.

The uninformed parent, clergyman or teacher desiring a means of enlightening themselves or young people in their care often purchase the much-advertised books or pamphlets in good faith. We must first teach the teacher. A volume bearing the name of a clergyman or a medical practitioner as author is not necessarily reliable throughout. Some ministers and philanthropists who write with fervour on these subjects are entirely untrained in physiology and psychology. All exhortation must be supported by biological knowledge and an enlightened understanding of human nature. Frequently the misstatements in books of this class actually defeat the ends of purity and morality. There is harmful ignorance as well as pernicious vice. Either of these factors militate against moral truth.

Some of the books by medical authors of a past school of thought are practically discredited nowadays by scientific criticism and the growth of accumulated knowledge and experience. For example, the once almost classic Dr. Acton, author of

Prostitution, The Reproductive Organs, and other volumes, can only be read cautiously and with due regard for his strong preconceptions and personal bias. Acton, who wrote about fifty years ago, denies all erotic physical response in women, and denounces any ascription of sexual desire to the sex as "a vile aspersion."[1] A medical man who is so blind to the facts of everyday life can scarcely be accepted as a guide for teachers. Such a pronouncement read by a totally uninstructed and uncritical young woman might prove in after years a source of profound emotional and nervous disequilibrium.

While the most valid contributions to the study of the sexual problem are the work of physicians, there are still some medical writers who manifest deficient psychological insight and a restraining respect for traditional interpretations.

The question of the *right book* is not an easy one. H. G. Wells has said: "The printed word may be such a quiet counsellor." This is quite true. The difficulty is to find the really sound and informative counsellor. Titles, contents and the names of the writers may all mislead the seeker for counsel. We must always bear in mind that a vast number of men and women are supremely ignorant of the whole question, or possess only the crudest knowledge. Often a bias against any heed to the subject has to

[1] See criticism by Havelock Ellis in "The Sexual Impulse in Women" in *Studies in the Psychology of Sex.*

be broken down. This resistance hinders some from any attempt at enlightenment of the mind, and places them entirely remote from any chance of usefulness in imparting information to the young.

PART IV

CHAPTER I

THE MENACE OF IGNORANCE

I

THROUGHOUT the preceding chapters stress has been laid upon the dangers of a lack of knowledge of the nature and development of the erotic impulse in childhood and youth, and the need for devising the best system of instruction. There may be, however, some readers who still underestimate the perils of ignorance. They may desire concrete and specific instances of the psychic and physical enlightenment. The traditional fallacy and misunderstanding that obscure the subject tend to the assumption that the enthusiastic advocates of sex education overstate the evils of ignorance. It is sometimes urged that the average citizen, guided by " natural instinct," is not confronted with problems of sex.

If we examine this view cautiously, we shall discover that the mental and moral conflicts arising from the profoundest of the emotions are often transferred or manifested in vicarious or symbolic forms. A person may attribute depression of mind, nervous symptoms, sleeplessness, anxiety, and bodily functional disturbances to overstrain in work, uncongenial surroundings or pecuniary worry, when

these are merely the contributing *factors.* The basic cause of the trouble is often far from the sufferer's consciousness. Doubtless, the trials and worries of the conscious mind aggravate the nervousness and contribute to the depression, though frequently these are less important than the subject suspects. The fact is that very few indeed can possibly escape entirely from the psychic amative conflict in modern civilised life.

The primary source of a psychoneurosis, or of hysteria, is traumatic — *e. g.* arising from physical shock, or injury, or mental insults. The symptoms may not show themselves immediately after the lesion, but may be induced later on by a "liberating stimulus." As an analogy, we may cite the instance of the patient who believes that his rheumatism is due to lying down on wet grass. But many persons lie on wet ground without contracting rheumatism. Exposure to damp may act as the liberating stimulus for microbes in the body, but the getting wet is not the *cause* of the complaint.

Shell-shock may act as a liberating stimulus for a neurotic injury of old standing, which may not be even suspected. One man in the trenches is scarcely alarmed by an explosion that may shatter another man's nerves. For one woman the loss of a child means a veiling of the sun and the deepest despondency; for a less affectable woman it is a transitory grief, and for the abnormal it may not be even a cause of sorrow.

A curious and incomprehensible obsession may

arise, as an echo of a far-off childish impulse, under a sufficiently powerful stimulus. There is no doubt that an early psychic insult or shock often produces in predisposed individuals marked perturbations, which, though not strictly normal, cannot be classed as morbid.

We have to admit that the strain and complexity of modern life in the civilised communities is a fruitful agent of mental and nervous disturbance and of actual insanity. It may be that "love troubles" are not the commonest source of actual cerebral derangement, but there is no question that erotic problems in our time engender minor forms of nervous and psychic disorder, especially in women.

The ancient association of hysteria with the womb was not as entirely fanciful as it appears. There is, at all events, a close connection between the generative force and the mental faculties. It is widely admitted by investigators that psychic sexual influences are notable in hysteria. We must not theorise crudely that hysterical symptoms in women are the result of enforced celibacy and unsatisfied physical desire. But we may say safely that sexual-emotional injuries are a common cause of hysteria in both men and women. The fact that the sufferer is unconscious of the injury does not weaken the evidence of a traumatic origin.

In a recorded case of hysteria in a girl of seventeen, the first attack occurred when a cat jumped on to her shoulder as she was going downstairs. Here apparently was the primary shock. But this in-

cident was not the efficient cause. Inquiry proved that, on a previous occasion, a young man had made advances to her on the stairs and that her emotions had been awakened.

Again and again we discover that psychoneurotic manifestations arise from such occurrences. The primary injury may be caused by a mere startling conversation on sexual matters with a companion in childhood; sudden violent erotic overtures, the conflict in the mind of a young woman who finds herself falling in love with a friend's husband, or the discovery of sexual irregularity in a respected relative. Any of these experiences may be kept inviolably secret, and every effort made to forget them. They may sink down into the under-conscious mind, and there remain submerged, *but not destroyed*. The very fact that they cannot be mentioned, through fear, shame, intense reserve, or prudery, seems to add tenacity to these impressions. There is "a foreign body in the consciousness" which, sooner or later, is likely to cause trouble.

II

The foregoing passages may enable the reader to realise that guidance in sexual development provides at least a measure of protection against psychic sex injuries. The utterly unguided are undoubtedly those who are most liable to exposure to these shocks, and the most likely to suffer extremely. "Leave the direction to nature" is the recommendation of the unenlightened. We know that the boy

or girl, carefully shielded in the home from all "impure influences," and not prepared with necessary knowledge, may learn corruption in half-an-hour from the speech or the example of a bad youthful companion, or a debased elder. This is a matter of everyday happening.

The mystery, the silence, the fear and the bewildering personal fantasies associated with the instinct of love leave the great mass of men and women exposed to psychic lesions. Profoundly deep prejudices, repugnances and disgusts may become embedded in the mental texture in childhood, to result in later life in neurosis, vice, failure in marriage or grave errors in living. The greater part of one's intellectual energy may be used up for a considerable period in an effort to expel the delusions foisted upon the mind in youth. A revelation of actuality, after a long dream of unreality, frequently brings a serious psychic crisis. The psychology of the sexual life abounds with instances.

The persistence of early impressions in the psychic-sexual sphere is very remarkable, and must be recognised by all who are engaged in the training of the young. Sidis studied a case of a man who feared a perverted obsession that assailed him. Under analysis it was found that in his eighth year schoolmates had committed an outrage on the patient. Abhorrent as the idea was to the subject, thoughts of abnormal practices continually invaded his mind, causing much distress.

The over-accentuation of reserve towards sex

matters in childhood and youth, which is part of the policy of "protecting the young," often fails disastrously. This is especially noticeable in women. A complete ignorance renders the mind intensely susceptible to shock; and it cannot be too frequently repeated that sexual affronts or shocks are often serious, and accountable for much married disharmony, unhappiness, and even tragedy. There are instances of ignorant brides mistaking their husband's normal conjugal ardour for grossness or immorality. The sudden confronting with altogether novel experiences hitherto associated with sin or disgust may well alarm and repel the uninstructed virgin. It is in such revulsions in the early days of marriage that discord of the most serious character arises; and from one moment of recoil may follow years of secret unhappiness and the annihilation of affection and esteem.

III

The following cases of the mischievous results of ignorance have come under my own observation, or have been described to me by friends.

Case I.—A medical friend relates that, in his student days, he shared rooms with a fellow-student, X. Returning one night, he saw his companion sitting in an easy-chair, apparently half asleep. As X. did not reply when spoken to, his friend approached him and saw a laceration in his throat. The cut was deep, but had missed the more vital

parts and X. had collapsed. His companion gave him medical attention, stopped the bleeding and dressed the wound. This attempted suicide of X. was the result of terror and brooding, induced by reading a lurid pamphlet on the frightful and inevitable consequences of masturbation. X. had never spoken of his dread and sufferings, and had been driven into sheer despondency. He recovered of the injury to the throat, and of his depression. His friend dispelled his fears and gave him sound hygienic counsel.

Case 2.— A young woman of the middle class, brought up in total ignorance of the meaning of conjugal relations, became engaged at twenty-four. She read a pamphlet explaining the reproductive process and was "horrified." Later, she learned from a novel that women have sex impulses, and was appalled to discover that her sex could be so "immoral." She married a man a few years older than herself. The marriage has been very unhappy, and the pair have separated. The husband has since developed alcoholism.

Case 3.— A man, married at the age of twenty-eight, had been told that the marital function was extremely "weakening." He practised rigid continence for periods of months, and the conjugal relation was never quite normal. His wife, who was normally constituted, physically and mentally, suffered acutely through his coldness. She developed neurasthenia, a bad form of anæmia, and eventually

an affection of the heart, from which she died at the age of thirty-four. She attributed much of her ill-health to her disappointment in marriage.

Case 4.— A woman with a high ideal of love and marriage and a deeply religious nature, married, at about thirty, a widower with four children. The husband was pious and Puritanical. Disharmony arose from the honeymoon, owing to the man's maladroitness in conjugal duties, and the bride developed a strong repugnance to the marital relation, which became a positive loathing. She was often reproached by her partner for not obeying St. Paul and " submitting herself to her husband." Her life was very unhappy. The pair quarrelled frequently, and the wife had no affection for her husband. Though she wished to leave him, her strong Christian principles forbade a severance of the marriage tie. Both partners were prudish in their attitude to sexual affairs. The wife taught her daughters that " the physical part of marriage " was " horrible."

Case 5.— Mrs. T., brought up in conventional ignorance, married at thirty. On the bridal night she told her husband that she would never consent to intercourse. As persuasion failed, Mr. T. refused to use force and the marriage has never been consummated. The husband has formed a clandestine intimacy with the wife's close friend.

Case 6.— A normal young man married a sexually anesthetic (frigid) woman. She frequently repelled her husband's ardour and caused him great

mental suffering. The wife's coldness induced psychic sexual impotence in the husband. After much unhappiness, the pair were divorced. The man married again, and became normal and potent.

Case 7.— A girl married an ardent suitor. Soon after union she expressed disgust for the physical intimacies of wedlock, and blamed nature for "inventing such a scheme." The disappointed husband resorted to alcohol as a solace. In a few years he was unfaithful, and his wife divorced him. He has married again and is happy.

These are by no means rare instances of the result of ignorance. They are unfortunately typical. The more experience of life gained, the deeper becomes the conviction that the neglect of the art of love, which is the very basis of happy marriage, is the cause of some of the profoundest misery known to humanity. In the majority of unions there has been no attempt to acquire even theoretical scientific knowledge, and no plain apprehension of the fact that the spiritual felicities depend upon mutual recognition of the necessity for cultivating the mind in the right conduct of a lifelong, intensely intimate and very complex relationship. Love is a tender and precious bloom, beautiful beyond our dreams, but, like all fragile flowers, it is vulnerable to rude winds, sensitive to frost, and liable to languish and pine without constant care and tendance.

The presuppositions of most persons, and especially of the closely "guarded" virgin, concerning marital conduct are derived from surmises and tra-

ditions of fantasy and ignorance, which would be ludicrous were they not tragic in their consequences. It is an amazing anomaly that the most important matter in our lives should be one that we place outside of the boundary of approved knowledge. That there can be any association between a romantic, passionate love and the classification of facts that will aid in confirming and conserving the emotion is, to some minds, an apparently incomprehensible proposition. But it is absolutely beyond dispute that knowledge must take the place of fantasy in the practical usage of the potent emotion of love. In no human sphere is ignorance so perilous as in conjugal love.

The more we learn of the potentiality of a harmonious co-operation of the sexes in the supreme task of giving life, the moral influence that is diffused by successful marriages, and the excellence of a realisation of "a city of lovers and friends," the more urgent is our desire that this force should be studied in all its phases, bearings and possibilities. We are urged, therefore, to place the psychology of love in the foremost rank of the inquiries essential for founding a finer ethical standard, a practical sociology and a new ideal of racial regeneration. In fine, we need a Science of Sex.

"Whenever there is the slightest possibility for the human mind to *know,* there is a legitimate problem of science. Outside the actual field of knowledge can only lie a region of the vaguest opinion and imagination, to which unfortunately men too often,

but still with decreasing prevalence, pay higher respect than to knowledge." [1]

In the actual cases given above, the menace of ignorance among women is clearly instanced. Most matrimonial trouble must be ascribed to this mental unpreparedness for an entirely new relation with one of the other sex. Psychic affront is an extremely common phenomenon among women. It is a frequent cause of coldness in conjugality, the sexual anæsthesia that provides a harassing problem for a host of husbands, and blights the joy of wedlock for a greater host of women. Dr. Marie Stopes is disposed to believe that probably eighty per cent. of wives do not experience the benefit that nature has ordained as the accompaniment of the sex act. When I mentioned this estimate to a married man and the father of a family, he remarked that it was too low. He believed that there are not even twenty per cent. of married women who know this happiness.

Ellis has collected many instances of mental suffering and physical injuries, some of them serious, through ignorance of marital function. "It is indeed astounding to find how ignorant, both practically and theoretically, very able and highly educated men may be concerning sexual matters." [2]

The *roué* deceives himself that he understands women and love. Often he does not possess the least comprehension of the virginal mind. His ex-

[1] Prof. Karl Pearson, *The Grammar of Science.*
[2] *Sex in Relation to Society.*

periences with professional courtesans have imbued him with false ideas concerning women. One medical authority records over one hundred and fifty cases of injury inflicted by husbands on wives. The psychic harm is frequently even more serious in after-effects; the emotions receive deep wounds, leaving scars that may last for a lifetime. Repugnance shown by wives towards natural union is extremely frequent, and the prime cause must be sought in the ignorance of both sexes.

It may be said truly that we are all of us the unthinking victims of an evil upbringing, which exposes us from childhood to senility to injury to ourselves and to the risk of injuring even those whom we most love.

IV

The chances of committing error in wedlock must remain very high until the great mass of men and women are educated in conjugal behaviour from all standpoints, psychic, moral and physiological. We shall never solve the riddle why marriage is so often a failure until we realise this fact. It is well to preach love, patience, forbearance, sympathy and control. But these excellent factors of married affection may fail completely if psychic injury, wrought through ignorance, is the misfortune of one partner or the other. A mental shock in an hour of tense emotion may shatter the hope of conjugal happiness during life. So potent is the influence of the mind upon the body that a shock to the

sensitive soul frequently inhibits the normal expression of wedded love for the whole span of existence. However deeply the affronted person may long to banish the inhibiting feeling, it still endures, and defies expulsion. The obstructing recoil, or the aversion, may be clearly viewed as irrational or abnormal. Nevertheless the sufferer's will is paralysed. The delicate psychic mechanism has been jarred beyond repair.

We are apt to attempt the impossible by severing body and spirit in an estimate of the love of the sexes. The most inspiring and beautiful instances of spiritual love in marriage arise from the fortunate fusion of two psychic and corporal affinities. In these unions we shall never fail to discern a harmonious adjustment and intermingling of the two vital elements. We often attribute these successful marriages to chance. No doubt, in spite of knowledge and discretion, a man or a woman may be swept, on a mighty wave of emotion, into a disastrous union. But we are prone to overvalue the influence of "chance" in wedlock, and to accept a fatalistic view of the possibility of great felicity. If we convince ourselves that this is a question of "sheer luck," we are scarcely likely to prepare ourselves for the risks. It would be as reasonable to argue that success in business is "all a matter of luck." We are shrewd enough to recognise that knowledge counts in the struggle for money-getting. Cannot knowledge aid us in the realisation of love and concord in wedlock?

The true consummation of love in marriage is continually threatened and hindered by the common mistakes repeated generation after generation. Men and women continue to reproach one another and to foster antagonism, through the neglect of knowledge of the secondary sexual characters. Women think that men can be lured or coerced into denials or to actions which are inherently more feminine than masculine; and men often imagine that women can be shaped intellectually and emotionally upon the male model. The comparative passivity of women in love is a cause of offence to one man and a high virtue in the esteem of another. Both men view the matter with an absence of psychological comprehension. This "passivity" is often the disguise assumed by a sensitive woman reared in the masculine tradition that women should live in vestal ignorance. Man unjustly censures woman for the very qualities that ages of patriarchal authority have imposed upon her.

With equal unreason, some women frequently admonish men because they are apt to place great importance on the gratification of the erotic impulse. Women forget that this is a male characteristic throughout organic nature, and overlook the fact that all along the line of human evolution their sex has accentuated maleness by choosing the most vigorous and virile men as partners. Men have intensified women's innate amorous resistances by means of proscriptions and penalties, and women have heightened man's eroticism by numerous lures

and also by the enforced cultivation of an extreme reserve and diffidence. Instead of blaming each other for a condition that has developed out of ages of slow evolution, barbaric experiment, and a lack of psychology, both sexes should endeavour to re-adjust their relations by beginning to learn some of the fundamental sex differences in structure, disposition, aptitude, intellect, emotion, aspiration and desire.

Reverting to the question of the perils of ignorance, it may be said that a volume at least might be written on the subject. There is the *eugenic* ideal of race culture, that tends to the highest moral and physical well-being of offspring and posterity, and there is the *dysgenic* practice, which prevails wherever knowledge is in disesteem.

The eugenic question covers too wide a field for even brief discussion. I may, however, attempt to show the prevalence of some factors of degeneration. The high infant mortality rate, the increase of mental defectives, the too common occurrence of premature births, still-births and miscarriages, the inability of many mothers to suckle their children, the enormous prevalence of uterine displacement, the number of ovarian maladies, the results of the racial poisons of alcohol, syphilis and tuberculosis, the extent of sterility, the effects of hard labour upon the maternal function, and the risks to national health through too frequent rapidly successive pregnancies — all these evils are of vital social significance. Most of them, if not all, are remediable.

It is a question of social science, moral solicitude and systematic action.

As we advance in civilisation and humanism, we may reach a period when it will be considered immoral to permit the young to grow up in ignorance of the supremest duties of mankind. Our heirs of a higher social order will look back with wondering horror upon the preventable sin, disease and misery of our day, as we gaze now upon the pages of past human apathy, ignorance, vice and folly.

Every young man and woman about to enter upon the responsible duties of parenthood should have passed through a graduated course of sex education from the nursery to the school, and from the school to the public lecture or to the hygienic and therapeutic counsellors appointed by the State. There should be full scientific instruction for girls before marriage. The care of health during menstruation and pregnancy and infant hygiene and the management of children ought to be foremost subjects in all female educational schemes. Both sexes should be taught that haphazard procreation is a sin. The solemnity of the function of giving life must be impressed upon the mind at puberty. Upon marrying, young couples should know the rules of healthy conjugal life, the varying emotional and physical needs of man and woman, and the importance of shielding the unborn child from harm. They should have learned that breast-fed childen stand a better chance of attaining vigour and beauty, and resisting diseases, than the artificially nourished. They

should understand that every human being born ought to have a fair start, not only from birth, but from the time when its potentialities lie in the germ plasm of the progenitors.

Early marriage should be encouraged by the moralist and the social hygienist as the most effective restraint upon vice, and for the physical and mental welfare of society. Enforced child-bearing should be condemned. The wife should be the owner of her body and the determining partner in the matter of reproduction.

A high enthusiasm for the production of beautiful and vigorous offspring should be cultivated by every possible means. The fallacy that the healthiest parents produce the largest families of healthy children should be corrected. When children are born rapidly from a single mother, the chances of death for the later-born children are very great, and the later offspring are likely to be feeble. The seventh-born die in some communities at the rate of 330 per 1000, and more than half of the twelfth-born infants in every thousand are doomed to an early death. There is a steady rise in the infant death-rate per 1000 after the birth of the fourth child.

The burning question of sexual hygiene before and after marriage can no longer be excluded from education in the home and the school on the plea that such teaching is non-essential. Louder and more insistent comes the demand from thoughtful persons in every civilised country and in every class of the community. The Great War has opened the

eyes of a multitude to the existence of menacing problems connected with the relations of the sexes. The savage survivals of fierce and cruel lusts have been instanced in foul enemy atrocities that cannot be published openly. The untimely deaths of hosts of the most vigorous men and the maiming of the body and the mind of countless thousands have complicated the social anomaly of the unmated woman. The aftermath of war provides new enigmas for the eugenist, the reformer in sexual hygiene, the legislator and the educator.

V

A common example of the contradictions, conflicting ideas and the prevailing haze in the average mind, when sexual questions are discussed, is the tendency to refer the amative instinct to a low or animal sphere of human nature. Yet nothing shows the great differentiation between the sex impulse in the animal and the man than the man's capacity for making love serve other high purposes besides the generative.

Nature's processes are slow. We are fain to believe that the genus Man is extremely ancient. If mankind has existed on the globe for five hundred thousand years, what is such a period in the cosmic sense? It is certain that animals peopled the earth scores of millions of years before men were known. For an æon of time there were no human beings in the world. The vaunted "lord of creation" is a recent development of animal life,

and in his body are numerous vestigial organs reminding him of his pre-human ancestry. In the brain of man also are thoughts, desires, passions and impulses of brute-like, feral, barbarous fore-runners.

The history of human love is still in its earliest pages. Romantic passion as we know it is a recent development. There are races of men on the earth to-day whose love ideals scarcely attain to those of the birds and the higher mammals. There are hosts of men and women in the advanced civilised states whose conception of love is hardly above the animal plane. On the other hand, there are some highly evolved human beings who instance the enormous potentiality of this passion of the soul and the body in noble lives, the sublimation of the coarser sensual elements, and the exaltation of the spiritual. They are those who show us the possibilities of sex love in its finest development, and inspire hope for an era when this spiritualising power will emerge from the swamps and thickets of a social order that inhibits its supreme activity and progress.

We cannot look for a renascence of love until we understand the meaning of sex in human affairs. We are hurled, as it were, from rock to brier in our ideas upon the erotic power. One person guides us to the obstructing boulder of the mind that love is simply carnal desire; another leads us to the entangling brier that "spiritual" love is something wholly sunderable from all desire of the senses. One moralist teaches that our only hope of sal-

vation from the fetters of a gross instinctive impulse is in an abnormal and constant asceticism. The prescriptions and the proscriptions are so bewildering and numerous that the mass of our young men and women are without any sure light to their feet in a journey beset with constant dangers and dilemmas.

The daily spectacle of the sightless or the purblind endeavouring to lead the inexperienced among the morasses and thorns of the erotic life is a lamentable reflection upon our widely proclaimed culture and morality. Many of us act criminally towards the young by withholding the truth that alone can protect. We utter a few wise saws, whisper an injunction of "purity," without knowing ourselves what "purity" or "chastity" really mean, and leave practical guidance untouched. We deliberately, in the majority of cases, obscure the truth under the fatal delusion that darkening facts promotes a facility for virtue. That is to say, we send our boys and girls on an errand along a cliff edge, assuring them that the path is dangerous, while we carefully blindfold them upon starting. Such is the outcome of the reticences, the deceptions, the evasions and the false modesty which influenced the mass of us in our childhood. We know that below the cliff are the ruthless sea and the jagged reefs, and that many in our experience have stumbled to death. Yet we are silent, or, if we whisper, we confuse or mislead. And we say that we love our children.

It is time that we taught ourselves and our chil-

dren that the love of man and woman is not an ethereal essence, entirely sublimated or separated from the physical impulsion, and prevented others from equally deceiving them by suggesting that love simply means sexual intercourse. We must tell them the truth, because it is beautiful and of good report. We must explain that out of this imperious bodily craving has developed a transcendently marvellous emotion that purifies and exalts the soul, that increases sympathy and unselfishness, that irradiates from the family to the community, that quickens the sense of beauty, deepens moral and religious feeling, and vitalises all the powers of humanity.

Shall this be our basis of teaching, an instruction begun tenderly by the mother, and continued by those entrusted with the care of the child and the adolescent; or shall we perpetuate the present neglect, which leaves our children the prey to forbidding fancies, to idle and mischievous presuppositions, to doubts and alarms, and to the degrading and destructive influence of the untaught, the half-enlightened, the viciously frivolous, the indecent and the vile-minded?

CHAPTER II

WOMAN'S PART IN SEX EDUCATION

I

THERE is a general view among reformers of the vital branch of education discussed in these pages that the primary teacher should be the mother. This brings us to a consideration of the relation of the Woman's Movement, or Feminism, to the subject of sex. Upon woman devolves the principal share in the transmission of life and the upbringing of children. If women are even less capable and prepared than men for the task of training the young in the laws of life, this incapacity requires an immediate remedy, because upon the initial direction depends almost all the chances of success in later education.

The freeing of women from the shackles of the barbaric ages is not simply a matter of admission to the electorate, the amelioration of legal enactments bearing upon marriage and divorce, and industrial reforms. *Most important of all is the removal of the hampering prejudice that has placed an understanding of the sex question outside of the field of women's education.* The greater part of life must no longer be regarded, as Henry James

once said, as "a sealed book to the virgin." Intellectual emancipation should accompany liberation from civic and social injustice.

It has been a part of the "polite education" of women to exclude or to hide the great truths of the human fundamental instincts. Women have acquiesced in this taboo upon knowledge from a mistaken self-protective sense. But this shrinking from the light, though it has always gratified the more sensuous types of men, who would have women "innocent"— which simply means, in this respect, childish and ignorant — and appeased the patriarchal males, who adhere to the code of feminine subjection, has never been a protection for woman. This ignorance has, on the contrary, proved one of the gravest dangers of womanhood. *The chief source of the tragedies of woman's life is to be sought in the moral conflicts, the emotional stress, the conjugal and domestic problems, and the multiform difficulties arising from the relations of the sexes and the function of maternity.*

Besides the high chance of a life of involuntary celibacy, women are exposed to greater risks of unhappiness in marriage than the mass of men. For many reasons, the home remains the normal sphere of woman, in spite of the great increase of women workers in most professions and trades. So long as the racial instinct exists, woman will be the chief maker of the home, and will find her highest satisfaction in family life. Woman's welfare is therefore even more dependent upon a peaceful and

pleasant domestic environment than the well-being of the average man is dependent upon the "fireside clime." Marriage to the great multitude of women means motherhood, the cooperation of man in founding the family, the consummation of strong yearnings for affection and sympathy, and the fulfilment of imperative functions. Upon wedlock the greater number of women stake all their chances of happiness.

It is painfully apparent that a large proportion of wives never realise their maiden dreams of married love. They may not repine openly, nor resign themselves to hopeless despondency; but the sense of disappointment is often present, and only slightly relieved by the reflection that disillusionment is the common lot of the married, and that what cannot be cured must be endured. The view that it is better to be unfortunately mated than not married is not an invariable consolation. An unhappily married woman is very frequently more unhappy than her spinster sister. She may suffer more in health of mind and body than the celibate woman whose love emotion has never been vitally stirred.

The radical causes of conjugal infelicity among women are ignorance of their own physiological and psychic organisation, misapprehension of natural laws governing sex union, and a very imperfect understanding of the nature of man. This lack of the knowledge requisite for successful matrimony is frequently entirely unconscious. The maiden has not the least intimation of her pro-

found ignorance, or at the most she is only vaguely aware of this deficiency. She is urged into betrothal and marriage by sentiment, the glamour of love, the desire for a home of her own, and the conventional view that marriage gives social status to a woman. Frequently her strongest passions are not concerned. She is unaware of their very existence. Courtship may awaken dormant impulse; but the full import of the desires are not grasped, or they may be strenuously resisted as evil promptings. The ardour of the wooer may bewilder and even affront the inexperienced girl, and her natural feminine reserve and modesty may become an abnormal or morbid revulsion after marriage.

The woman who has been sedulously instructed from girlhood that sex is essentially "our lower desires," and that the ways of nature are mysteriously shameful, and the woman who has received no counsel of any kind are in the gravest peril of misfortune in wedlock. They may pass the greater part of their lives in a peculiarly acute process of ridding themselves of the deep-rooted thorns implanted in the mind through direct teaching of a false kind, or the growths that have accumulated through secret personal speculation and surmise. Marriage is for many men and women a hard school for unlearning the misconceptions and fallacies formed in the mind during childhood and youth.

Divested of the human right of preliminary theoretical knowledge, the bride is entirely dependent upon the initiation of the husband. Realisation is

sudden, vehement and frequently poignant. The man is usually as ignorant of his wife's deepest psychic and physical needs as she is of his. Neither of the partners in this great undertaking is cognisant of the manifold risks to which their ignorance or their miseducation exposes them. They rely wholly upon the fact that they are in love with one another. They have not learned that the art of love is the sole conservator of affection in marriage.

II

We are wont to believe that feminine resistance to sane instruction in sex matters is a deep-seated, even hereditary, characteristic. Experience proves that this conception is erroneous. The indifference or the hostility exhibited by many persons is not innate and inherent. This apathy rarely exists in the child of normal intelligence. There is a budding curiosity, which is perfectly natural and comprehensible. The child is deeply impressed by the birth of a baby in the home, and questions arise in his or her mind. Children are witnesses of the caresses that the parents lavish upon one another. They hear of love-making, engagements and marriages. But the little girl, especially, is silenced or reproved when she seeks to appease her curiosity, and gradually and surely she absorbs, in the innermost parts of her mind, the idea that this or that is a "rude" topic, or a "naughty" one.

This method of suppression is maintained in the nursery and elaborated when the girl approaches pu-

berty. She is tutored in the belief that the things she longs most to know are "unmentionable," "improper," "not nice." A whole vocabulary of argot-terms is invented in many households to describe necessary physical needs and acts. Direct speech, even if necessary, is interdicted. The awful topics must be broached in shameful whispers, and new words coined to express natural functions. Certain books are placed on the parental index. There is a constant, almost feverish anxiety lest the girl of fourteen should know "these things that no nice girl should know." There is a strict code of modest posture, demeanour, reticence and thought, which intensely accentuates the girl's reserve, but by no means diminishes her inquisitiveness.

This "education" is often carried to incredibly ridiculous lengths. The girl is told practically that virtue and attractiveness are synonymous with a colossal ignorance of life, until she may cherish an ideal that dullness and stupidity are the greatest of feminine charms. The censorship upon the acquisition of knowledge of the fundamental matters of human existence fosters an apathy towards, or a recoil from, learning in general. The curiosity, which is the hopeful germ of an inquiring spirit and habit, is starved, or destroyed, or diverted from the subjects that matter to idle inquisition about the petty doings of neighbours and trivial gossip and scandal-spreading.

When the ill-educated young woman reaches the age of marriage, her mind is a mass of misconcep-

tions, pruderies, prejudices, disgusts and monstrous errors in all that relates to sex love. From sheer ignorance, she may have formed habits that will mar or ruin conjugal harmony. Her upbringing may become the direct cause of recoil from normal married love, or of erotic hysterical or neurasthenic symptoms that will bring misery to herself and her husband.

These instances of the detrimental effects upon the character and mind of women, when reasonable knowledge is withheld or discountenanced, are not hypothetical, but typical of average homes in societies described as "cultured." We may note numerous families among our acquaintances wherein the young men are more or less promiscuous in their sex relations, scornful of chastity, and entirely disregardful of their responsibility to the race; while the young women are scrupulously shielded from vital knowledge, generally stunted in intelligence, and warped in judgment upon the conduct of the sex life in relation to morality, hygiene and maternity. It cannot be said that youth brought up with these pernicious falsities of a varying standard of sex morality for men and women, without scientific knowledge, and without reverence for love and parentage, are likely to hand on a finer tradition to their descendants.

It is extremely doubtful whether the prudish opposition to sexual enlightenment is mainly feminine. I am inclined to the opinion that the resistance is stronger in men, and that the legitimate desire of

woman to learn has been immensely inhibited by masculine objection. There is every possible evidence that men have stubbornly resisted women's demands for a broader education. This hostility to the cultivation of the mind of woman is powerfully instanced in the matter of sex education. We know fathers of families who think that boys may be allowed to learn a few physiological facts, but that girls should be kept in the darkest possible ignorance until marriage. The main desire of the austerely conservative conventional man has been to preserve the patriarchal tradition of the "protection" of women through ignorance.

Although an intelligent, inquiring adolescent girl may desire an essential understanding of life, she is rarely able to express this longing frankly. She is forced to conceal her curiosity. This concealment is necessary in the environment in which she is reared and educated. Candid inquiry would be deemed unwomanly or improper; therefore the girl is forced to assume an attitude of incuriosity and of ignorance. She must cherish at all costs a reputation for extreme delicacy and reserve. Now this self-protecting pose often engenders dissimulation, pretence and even hypocrisy.

Usually a woman dare not be truthful, if she desires to maintain the esteem of her associates, and especially of her men associates. Men say that women tend to be untruthful, deceptive, and secretive, forgetting that women are in the main as men wish them to be. If truth and frankness are

condemned as unfeminine, what course is open to women in the mass save pretence and unveracity? We say that women are notoriously inaccurate, that they have no apperception of scientific precision, and that they are more emotional than reflective. But how much of this apparent dislike of the truth is inherent and how much is attributable to nurture, custom and social influences? I believe that nine-tenths of woman's tendency to intellectual timidity is due simply to her faulty education and the compliance with masculine standards of feminine conduct.

The natural spirit of inquiry in women concerning the greatest of the human emotions is demonstrated by the fact that many of the earliest writers on questions of sex were women. It is shown by the avidity with which novels and love tales are read by women. This desire for knowledge is, above all, evidenced by the intellectual zeal with which educated women of to-day respond to the request of the scientific investigators of sex problems for assistance in collecting data and forming clear opinions. There is probably not a single volume of such research which has been written without the co-operation of earnest and thoughtful women. Furthermore, some of the most valuable and practical modern volumes upon sex hygiene are the work of women.

Whenever intelligent women free their minds from the impedimenta of their early nurture and the resistances fostered by the vulgar, social view

of sex, they tend to excel men in truth-telling, in fine intuition and in courage. They realise acutely the absolute need for plain discussion of subjects that deeply concern woman's racial obligations, her relation to man, her social status, her most sacred emotions, her physical well-being and the culture of her mind.

In this great reform I look confidently for the help of earnest-minded women. If they who can aid most efficiently in producing "*that social state of mind in which the whole question of sex will be lifted from the filth of the street to its proper spiritual setting.*" [1]

III

The preoccupation of women with the pofound emotion that unites the sexes is unquestionably normal. It is true that obsessions occasionally arise and lead to erotomania, or an excessive yearning for love. But the natural craving for man's ardour and affection should never be confused with abnormality. This desire should be made one of the great uplifting and spiritual influences of young womanhood. The girl who with sweet candour admits a longing for love to her mother should not be foolishly reproved or idly bantered; but the aspiration should be welcomed as an indication of a capacity for fulfilling a supreme duty and a natural destiny.

There are persons who affect that an interest in

[1] Havelock Ellis in *New Statesman*, 25th May 1918.

love is a sort of perversion, and who class as "cranks" all those who evince a desire to understand this passion. It is just this disesteem of healthy impulse which induces self-deception in women, and renders them morbidly reserved concerning their strongest emotions. The dread of contempt or derision drives the perfectly sane desires into the darkest corners of the mind, where they are apt to become transformed into "submerged complexes."

We must destroy the falsehood that it is unseemly or immodest for an adolescent girl, or for any woman, to confess a longing for love and marriage. It should be known that sexual precocity in childhood is more frequent among girls than boys, and that girls are more susceptible than their brothers to an early development of sentimental love. We should recognise also that the deprivation of love has more injurious physical and mental results upon women than men. Furthermore, the craving for motherhood is, in a vast number of women, the profoundest of all human longings. These are facts that should convince us of the immense sway of love in woman's life. The dominance of the reproductive impulse is more diffused and more important in the female than in the male.[1]

It is therefore apparent that rational sex education is of extreme importance for women, not only for their personal well-being, but in the interest of their children and the community at large. The

[1] See *The Psychology of Marriage,* chapter iv.

whole social attitude to the sexual relationship could be raised if women were more solicitous in this matter. As it is, the sex question is not seriously considered by the bulk of the mothers of the race. This apathy has lamentable results upon the young, who should look to the mother for the natural appeasing of childish curiosity.

Beginning with prudent and sympathetic enlightenment in the home, the training of girls in this sphere of racial and civic science should be continued in the schools in graduated biological class teaching, in private and personal conversation with capable instructors, and in the direction of a choice of suitable reading. The time may not be far off when we shall institute schools for preparing young men and women for marriage and parentage. We shall probably recognise that a training for conjugality is quite as important as a training for business.

In these colleges students would be taught, as a part of general culture, that it is the first duty of men and women to understand the nature of the fundamental physiological and psychic differences between the sexes. Race improvement would be elevated to the status of religion or ethics. The care of motherhood would be respected as an imperative social duty. Child nurture would be based upon sound psychology and scientific hygiene.

We may already see portents of a new estimate of sexual love as a prime moralising and socialising influence. The war has deepened some of the prob-

lems of sex, and aroused a spirit of inquiry and a widespread solicitude for the diffusion of knowledge, which will aid us in forming a practical morality and a protective hygiene.

THE END